9: Cardim--418 (1583-1601) 1906 Tupinamba
116, 773

"Of the beginning and originall of the Indians of Brasil, and of their Customes, Religions, and Ceremonies.

It seemeth that this people hath no knowledge of the beginning and creation of the world, but of the deluge it seemeth they have some notice: but as they have no writings nor characters such notice is obscure and confused; for they say that the waters drowned all men, and that one onely escaped upon a Janipata with a sister of his that was with childe, and that from these two they have their beginning, and from thence began their multiplying and increase."

9: Cardim--419 (1583-1601) 1906 Tupinamba
116, 775

"This people hath not any knowledge of their Creator, nor of any thing of heaven, nor if there be any paine nor glory after this life, therefore they have no oderation nor ceremonies, nor divine worship, but they know that they have soules, and that they dye not; and they say that the soules are converted into divels, and that after their death they goe to certaine fields where are many figge trees along by a faire River, and all together doe nothing but daunce. This is the cause why they are greatly afraid of the Divell, whom they call Curupira, Taguain, Pigtangua, Machchera, Anhanga: and their feare of him is so great, that onely with the imagination of him they dye as many times already it hath happened: they worship it not, nor any other creature, neither have they Idols of any sort, onely some old men doe say that in some waies they have certaine Posts where they offer him some things, for the feare they have of them, and because they would not die. Sometimes the Divels appeare unto them, though very seldome, and among them are few possessed."

9: Cardim--419-420 (1583-1601) 1906 Tupinamba
116, 791

"They use some witchcrafts, and there are some Witches, not because they beleeve in them, or doe worship them, but onely they give themselves to the Chupar in their sicknesses, seeming to them that they received their health, but not because they doe think they have any divinity, and they do it rather to receive health, then for any other respect. There arise sometimes among them some Witches, whom they call Caraiba, and most commonly it is some Indian of a bad life; this doth wome witchcrafts and strange things to nature, as to show that he raiseth some to life, that makes himselfe dead, and with these and other like things he carrieth all the Countrie after him, deceiving and saying to them that they shall not cultivate, nor plant their Pulse and their provision, neither digge nor labour, &c. for with his comming the time is come that the Mattockes themselves shall digge of their owne accord, and the Beasts goe to the fields and bring the provision, and with these [420]falshoods he leades them so deluded and inchanted, that not looking to their lives, and to get their foode, they die for hunger, and these companies are diminished by little and little, till the Caraiba remaineth alone, or is murthered by them."

9: Cardim--420 (1583-1601) 1906 Tupinamba
116, 776

"They have no proper name to expresse God, but they say the Tupan is the thunder and lightning, and that this is he that gave them the Mattocks and the foode, and because they have no other name more naturall and proper, they call God Tupan."

θ: Cardim--420[2] (1583-1601) 1906 Tupinamba
116, 586

"There are mariages among them, but there is a great doubt whether they be true, as well because they have many wives, as for the easie forsaking them for whatsoever quarrell, anger, or any other disgrace hapning among them; but either true or not, among them they were made in this sort."

9: Cardim--420 [3] (1583-1601) 1906 Tupinamba
116, 582, 836

"No yong man did use to marrie before he had taken an enemie, and he continued a virgin till he tooke and slew him, holding first his feasts for the space of two or three yeares, the woman in like sort did not marrie nor know man, till she had her tearmes, after the which they made her great feasts: at the time of the deliverie of the woman they made great drinkings. And the feast being ended, the marriage remained perfect giving a net cleane washt; and after they were laid, the father tooke a wedge of stone and did cut upon a post or stake, then they say hee did cut the tailes from the grandchildren, and therefore they were borne without them."

9: Cardim--420[4] (1583-1601) 1906 Tupinamba
116, 273

"After they were married they began to drinke, for untill then their fathers did not suffer them, teaching them that they should drinke heedefully, and should be considerate and wise in their speaking, that the wine might doe them no hurt, and that they should not speake bad things, and then with a vessell the old ancient men did give him the first wine, and hold his head with their hands that he might not vomit, for if he doth vomit they hold to themselves that he would not be valiant."

9: Cardim--420-421 (1583-1601) 1906 Tupinamba
116, 264

"This people eateth at all times by night and by day, [421] and everie houre and moment, and when they have any meate they keepe it no long time, for they have no providence for the future, but presently they eate all that they have, and devide it among their friends, in sort that of one fish that they have they divide it to all, and they hold for a great honour and gallantrie to be liberall, and thereby they get great fame and honour: and they hold for the greatest injurie that they can doe them, to hold them for niggards, or call them so: and when they have nothing to eate, they are very patient in hunger and thirst."

9: Cardim--421 (1583-1601) 1906 Tupinamba
116, 262

"They have no flesh or fish daies, they eate all manner of flesh, even of uncleane creatures, as Snakes, Toades, Rats, and such like wormes; they eate also all manner of Fruites, saving some that are poisonous. This sustenance is ordinarily of that which the Countrie yeeldeth without husbandrie, as wilde fowle, flesh and fruites, but they have a certaine kinde of foode of a good substance, and healthfull, and many other pulses, whereof hereafter shall mention be made."

9: Cardim--421 [2] (1583-1601) 1906 Tupinamba
116, 271

"Ordinarily they drinke not while they eate, but after meate they drinke water or wine which they make of many kindes of fruites, and rootes, as hereafter shall be said, of the which they drinke without measure or order, even till they fall downe."

9: Cardim--421[3] (1583-1601) 1906 Tupinamba
116, 527, 533, 273

"They have some particular daies wherein they make great feasts, and all ends in drinking, and they last two or three daies, in the which they eate not but onely drinke, and there be men that emptie a whole great vessell of wine. That these drinkings may be more festivall, some goe about singing from house to house, calling and inviting all they finde for to drinke and be merrie. These dancings last with musicke all the time of the drinking, in the which they sleepe not, but passe it all in drinking, and when they are drunke they play many disorders, and they breake one anothers head, and take other mens wives, &c."

9: Cardim--421-422 (1583-1601) 1906 Tupinamba
116, 264

"They give no thankes before nor after meate to God, nor wash their hands before meate, and after meate they wipe them [422] at their haire, on their body, or a poste. They have no towels nor tables, they eate sitting, or lying in their nets, or cowring on the ground: they eate their meate throwing it with their hand into the mouth; and I omit many other particularities that they have in their eating and drinking, because these are the principall."

9: Cardim--422 (1583-1601) 1906 Tupinamba
116, 512, 537

"All this people have for their beds certaine nets made of Cotten wooll, and they sleepe in them hanging in the ayre. These they make some wrought, others of sundry colours, and as they remaine in the ayre, and have no other covering or cloathes alwaies in summer and winter, they have fire under them: they rise not very early, and goe to bed by times, and in the mornings there is one chiefe man in their houses, *that lying in his net doth preach unto them for the space of an houre, how they are to goe to labour as their forefathers did, and he appointeth them the time, telling them what they are to doe; and after he is up continueth his preaching, running through the Towne, They tooke this custome from a bird which is like a Hawke, which singeth in the morning, and they call it the King and Lord of the other Birds; and they say that even as that Bird doth sing in the mornings to be heard of the rest, so the principall should make those preachings and speeches to be heard of theirs."

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* One house containeth many Families.

9: Cardim--422 (1583-1601) 1906 Tupinamba
116, 291

"All of them goe naked as well men as women, and have no kinde of apparell, and are nothing ashamed: rather it seemeth that they are in the state of innocencie touching this behalfe by the great honestie and modestie they doe keepe among themselves; and when any man speaketh with a woman, he turneth his backe to her."

9: Cardim--422-423 (1583-1601) 1906 Tupinamba
116, 302

"To make themselves gallant they use divers inventions, painting their bodies with the juice of a certaine fruite wherewith they remaine black, making in their bodies many white stroakes, after the fashion of round hose, and other kinde of garments. They enplume themselves also, making Diadems and Bracelets, and other very fine inventions, they esteeme very much all manner of [423] fine Feathers: they let no haire grow in the parts of their body, but they pull them out, onely the head excepted, which they cut in many fashions, for some weare them long with a halfe Moone shaven before, and they say they tooke this use from Saint Thomas, and it seemeth that they had certaine kinde of crownes and circles that they seeme Friers: the women all doe weare long haire, and ordinarily blacke, and the haire of the one and of the other is smooth: when they are angrie they let their haire grow long: and the women when they mourne, doe cut their haire, and also when their husbands goe a farre journey, in this they show their love and loyaltie to them: the vanite they have in their poling is so much, that by the head the Nations are knowne."

9: Cardim--423 (1583-1601) 1906 Tupinamba
116, 291, 301, 177

"Now alreadie some doe weare apparell as well men as women, but they esteeme it so little that they weare it rather for fashion then for honesties sake, and because they are commanded to weare it; as it is well seene by some, that sometimes come abroad with certaine garments no further then the navell, without any other thing, and others onely with a cap on their heads, and leave the other garments at home: the women make great accompt of Laces and Combes."

9: Cardim--423-424 (1583-1601) 1906 Tupinamba
116, 342

"These Indians doe use certaine Cottages, or houses of timber, covered with Palme tree leaves, and are in length some of two hundred and three hundred spans, and they have two or three doores, verie little and low. They shew their valour in seeking timber, and verie great posts, and of great continuance, and there be houses that have fiftie, sixtie or seventie roomes of twentie or five and twentie quarters long, and as manie quarters long, and as many in breadth. In this house dwelleth one principall man or more, whom all the rest doe obey, and ordinarily they are kinsmen. In every roome of these dwelleth a houshold with their children and family without any repartition betweene the one and the other, and to enter in one of these[424] houses is to enter a laberinth, for every roome hath his fire, and their nets hanging, and their stuffe, so that comming in, all that they have is in sight, and some house hath two hundred persons and more."

9: Cardim--424 (1583-1601) 1906 Tupinamba
116, 844

"The women when they are brought to bed (they are delivered on the ground) doe not take up the childe, but the Father taketh it up, or some other person whom they take for their Gossip, and in friendship they are as the Gossips among the Christians. The Father doth cut the Navell string with his teeth, or with two stones knocking the one with the other, and then they set themselves to fasting untill the Navell string falleth off, which is ordinarily to the eight day, and till it doth fall they leave not their fasting, when it falleth, if it bee a man childe he maketh it a Bow with Arrowes, and tieth it at the end of the Net, and at the other end manie handfuls of hearbes which are the enemies which his sonne shall kill, and eate. These ceremonies being ended, they make drinkings wherewith they all are merrie."

9: Cardim--424[2] (1583-1601) 1906 Tupinamba
116, 846, 854

"The women when they are delivered, doe presently goe and wash themselves in the Rivers, and they give the childe sucke ordinarily a yeere and an halfe, not giving it any other thing to eate. They love their children extraordinarily, and beare them in certaine pieces of Nets which they call Tupiya, and carrie them to their plowings and to all kind of labours on their backes, through cold and heate, and they carrie them like the Gipsies stradling about their hips; they give them no manner of correction, that their children may not crie. They have manie Southsayings, for they put Cottonclothes; upon their head, birds feathers, and stickes: they lay them on the palmes of their hands, and rocke them by them that they may grow. They esteeme more to doe good to their children then to themselves, and now they esteeme and love the Fathers verie much because they bring them up, they teach them to reade, write, and cipher, and singing, and to play on an Instrument, a thing which they doe much esteeme."

9: Cardim--425 (1583-1601) 1906 Tupinamba
116, 574

"When any guest doth come to the house, the honour and entertainment they make him is to bewaile him; Now the guest being come into the house they set him in the Net, & after he is set without speaking any word to him the wife and the daughters, and the other friends do sit them downe round about him with their haire loose, touching with the hand the partie: they all beginne to weepe with a high voice and great abundance of teares, and there they tell in a versified prose all things that have happened since they saw one another to that houre, and manie other which they invent, and the troubles that the guest hath suffered in his journie; and all things else that may provoke pitie and teares. The guest all this time speaketh not one word, but after they have bewailed him a good while they wipe the teares, and remaine so quiet, so modest, so pleasant, and merrie that it seemeth they never wept, and then they salute one another, and give their Ereiupe, or welcome, and they bring him meate, &c. And after these Ceremonies ended, the guest telleth wherefore he commeth. The men likewise bewaile one another, but it is in some weightie matters, as deaths, misfortunes in wars, &c. They hold it for a great courtesie to entertaine all men and to give them all things necessarie for their sustenance, and some gifts, as Bowes, Arrowes, Birds, Feathers, and other things according to their povertie without any kind of reward."

9: Cardim--425-426 (1583-1601) 1906 Tupinamba
116, 276

"These Gentiles doe accustome to drinke the smoake of Petigma, by another name the holy herbe, this they drie and make of a Palme-tree leafe a Coffin like the joint of a Cane, and filled with this herbe, they fire it at the small end putting the biggest in their mouth, and so they sucke or drinke that smoake, and they hold it for a great daintie and favour, and lying in their Nets they spend part of the daies and of the nights: to some it doth much hurt, and maketh them dizzie and drunke, to others it doth much good, and maketh them voide a great deale of flegme at the mouth. The women also [426] doe drinke it, but they are such as are old and sickly, for it is verie medicinable unto them, especially for the cough, the head-ache, and the Disease of the stomacke, and hence come a great manie of the Portugals to drinke it, and have taken it for a vice or for idlenesse, imitating the Indians to spend daies and nights about it."

9: Cardim--426 (1583-1601) 1906 Tupinamba
116, 436, 476, 273

"This Nation hath no monie wherewith to satisfie the services that are done to them, but they live with bartering one thing for another, and principally in change of wine they doe all that they will, and so when they have any businesse, they make wines, and advising the Neighbours, and assembling all the Towne, they desire them to helpe them in their Husbandrie, which they doe with a good will; and labouring till tenne of the clocke they returne home againe to drinke their wines; and if that day their tillage be not ended, they make other wines, and so goe another day till ten of the clocke to make an end of their businesse. And in this sort doe the wise White men or Portugals use, that know the use and fashions of the Indians, and how much they do for wine; they make wines for them, and call them to their Husbandries, and to their Sugar-canes, and with this they pay them. They use also ordinarily to change some things for white beades, which are made of Wilkes: and in change of some Nosegaies they give even their wives; and this is the ransome wherewith they use ordinarily, that is, the White men, for to buy of them the slaves, as well men as women that they have for to eate."

9: Cardim--426-427 (1583-1601) 1906 Tupinamba
116, 301

"These Indians use ordinarily, chiefly in their Feasts, Collars which they make of Wilkes, Diademes of Feathers, and certaine Brooches, (that is, stones which they put in their lower lip) some greene, white, some blue, and verie fine, and are like Emeralds, or Christall, they are round, and some of them so long that they reach to their breasts, and it is ordinarily among the great and principall men, to have them of a span, or more in length. They use also white Bracelets of the [427] same Wilkes, and they put in their eares certain white stones of a span long and more; and these and other like are the ornaments wherewith they adorne themselves in their Feasts, whether they be of slaughters of the enemies: or of wines; and these are the Riches that they esteeme above all that they possesse."

9: Cardim--427 (1583-1601) 1906 Tupinamba
116, 593, 578

"These Indians doe use to intreate their Wives well, they never strike them, neither quarrell with them, except in the time of their drinkings, for then ordinarily they revenge themselves of them, giving for an excuse afterward, it was the wine they had drunke, and then they are friends as before, and the hatreds betweene them last not long. They goe alwaies together, and when they goe abroad, the woman commeth behind and the man before, that if any ambush bee laid, the wife may not fall into it, and may have time to flie while the Husband fighteth with his adversarie, &c. But at their returning home from their fields, or from any other place the wife commeth before, and the Husband behinde, that if any mischance shall happen, the wife may flie home, and the Husband fight with the enemies, or any other thing. But in a safe Countrie and within the Townes the wife alwaies goeth before, and the Husband behind, for they are verie jealous, and will have alwaies their wife in sight."

9: Cardim--427-428 (1583-1601) 1906 Tupinamba-1-2
116, 524, 533, 535

"Though they be melancholike they have their Games, especially the children verie divers and pleasant, in the which they counterfeit manie kinds of Birds, and with so great feast and order as may be. And the children are joyfull and given to play, and they play with such quietnesse and friendship, that among them is no bad name heard, or any scurrilitie, or calling any nickname one to anothers Father or Mother; and seldome doe they disagree when they play, nor disorder themselves for any thing, and verie seldome doe they strike or fight one with another. The Fathers doe teach them from their cradles to dance and sing, and their dancings are not sundrie changes, but a continuall stamping with the feet standing[428] still, or going round about, or stirring their bodie or their head, and they doe it all by such compasse, and pleasantnesse as can be desired, at the sound of a Timbrell made after the fashion of those which the children use in Spaine with manie smal stones within or certaine seeds whereof they make also verie good beads: and so they sing dancing altogether, for they doe not one thing without the other, in such compasse and order that sometime an 100 men dancing and singing together in a row one behind the other doe end all at one stroke, as if they were altogether in one place. The singers aswell men as women are much esteemed among them, in so much that if they take an enemie a good singer, and an Inventer of Verses, they therefore spare his life, and doe not eate him nor his children. The women doe dance together with the men, and make many gambolls and gestures with their armes

9: Cardim--427-428 (1583-1601) 1906 Tupinamba-2
116, 524, 533, 535

and bodies, especially when they dance alone. They keepe among themselves differencies of voices in their Consort: and ordinarily the women doe sing the Treble, Counter, and Tenours."

9: Cardim--428-429 (1583-1601) 1906 Tupinamba -1-2
116, 764

"They are verie wicked, especially in weeping for the dead, for when any one dieth, the Kindred doe cast themselves upon him in the Net, and so suddenly that sometimes they choake him before he dieth, seeming to them he is dead. And those that cannot cast themselves with the Coarse in the Net doe cast themselves on the ground with such falls and knockes that it seemeth a Miracle they doe not end their lives with the dead, and of these falls, and mournings they remaine so feeble that sometime they die. When they mourne they speak manie pittiful and dolorous words, & if he die at evening all night long they weep with a high voice, that it is a wonder they are not wearie. For these mournings they cal the Neighbours, & kinsmen, and if he be one of the principall, all the Towne doth meete to mourne, and in this they have also their points of honour, and they curse with plagues those which weepe not, saying, that they shall not bee mourned for. After he is dead they wash him[429] and paint him verie bravely, as they paint their enemies; and after this they cover him with Cotton Yarne that nothing is seene of him, andput a covering over his face, and sitting they put him in a great tinnage or vessell that they have under the Earth for that purpose, and doe cover it in such manner that no Earth may come to him, and the vessel they cover with earth, making him a house where everie day they carrie him meat. For they say that when he is wearie with dancing he commeth thither to eate, and so they goe for a certaine time to bewaile him everie day all his Kindred, with him they burie all his Jewels or Brooches, that none may see them and grieve thereat. But if the dead had any Peece, as a Sword,

9: Cardim--428-429 (1583-1601) 1906 Tupinamba-2
116, 764

&c. that had beene given him, it returneth to him that gave it, and hee taketh it againe wheresoever he findeth it; therefore they say that when one dieth he loseth all the right of that which was given him."

9: Cardim--429 (1583-1601) 1906 Tupinamba
116, 765

"After the Coarse is buried, the Kinsmen are in continuall weeping night and day, the one beginning as the other endeth, they eate not but by night, they hang their Nets neere to the roofes, and the women after twentie daies doe cut their haire, and this lamenting lasteth a whole Moone, the which being ended they make great Wines or Drinkings to put away their mourning. The men doe cut their haire, and the women doe paint themselves with blacke, and these Ceremonies and others being ended, they beginne to communicate the one with the other, aswell the men as the women."

9: Cardim--429 (1583-1601) 1906 Tupinamba
116, 587

"After their companions are dead, some never doe marrie againe nor enter into the Feast of Wines, neither paint themselves with blacke; but is verie seldome among them, because they are much given to women, and cannot live without them."

9: Cardim--429-430 (1583-1601) 1906 Tupinamba
116, 177, 326, 412

"Before they had any knowledge of the Portugals they used tooles and instruments of stone, bone, wood, Canes, and teeth of Beasts, &c. and with these they hewed downe great Woods, with wedges of stones, helping themselves with fire; and they digged also the ground with certaine sharpe stakes, and they made their Brooches, [430] Beades of Wilkes, Bowes, and Arrowes, as well as now having Instruments of Iron, but they spent a long time in making of whatsoever thing; wherefore they esteeme the Iron verie much, for the facilitie or ease which they finde in making their things with it. And this is the reason wherefore they are glad of Commerce with the Portugals or white men."

9: Cardim--430 (1583-1601) 1906 Tupinamba
116, 411

"The weapons of this people ordinarily are Bowes and Arrowes, and they boast themselves of them, and they make them of verie good wood, and verie faire interlaid with Palme-tree of sundrie colours, they die their strings greene, or red, and they make their Arrowes verie faire, seeking for them the fairest feathers they can find. They make these Arrowes of Sundrie Canes, and fasten in their points the teeth of beasts, or certaine verie hard Rushes, or sharpe stickes with many snagges, and many times they empoison them with herbes. These Arrowes to ones sight seeme a thing of mockerie, but are verie cruell Weapons, and pierce quilted breast-plates or curates; and striking in a sticke they cleave it asunder, and sometimes happen to goe through a man and sticke on the ground. They doe exercise themselves in these Weapons verie young, and are great Archers, and so certaine that no Bird can escape them be it never so little, or any vermine of the Woods; and there is no more but if they will shoot an Arrow through the eie of a bird or a man; or hit any other thing be it never so small, they doe it with great facilitie and with their owne safetie; and for this they are greatly feared. They are stout also and fierce, and dreadfull to others."

9: Cardim--430-431 (1583-1601) 1906 Tupinamba
116, 151, 481

"They are as vermine of the Woods, for they goe a hunting into the Countrie naked and barefoot, without any feare. They have a marvellous sight, for at a league off they see any thing, and in the same manner they heare. They guesse verie right ruling themselves by the Sunne, they go to all parts they list, 200. or 300. leagues through thicke Woods, and misse not one jot, they travell much, and alwaies running a gallop, especially with [431] some charges, no Horse is able to hold out with them. They are great fishers and swimmers, they feare no Sea nor waves, continue a day and a night swimming, and the same they doe rowing, and sometimes without meate."

9: Cardim--431 (1583-1601) 1906 Tupinamba
116, 411

"They use also for Weapons Swords of wood, and interlay the ends of them with Palme-tree of sundrie colours, and set Plumes on them of divers colours, chiefly in their feasts and slaughters. And these Swords are verie cruell, for they make no wound, but bruise and breake a mans head without having any remedie of cure."

9: Cardim--431-432 (1583-1601) 1906 Tupinamba-1-2
116, 266

"Of their manner of killling and eating of humane flesh: and of their creating Gentlemen.

Of all the honours and pleasures of this life, none is so great for this people as to kill and get a name on the heads of their Adversaries, neither are there among them any Feasts, comparable to those which they make at the death of those which they kill with great Ceremonies, which they doe in this manner. Those which beeing taken in the Warre are appointed to die, came presently from thence with a token, which is a small coard about his necke: and if hee bee a man that may runne away, he hath one hand tied to his necke under his chinne. And before they come to the Townes that are by the way, they paint their eie-lids, eie-browes, and their beards, polling them after fashion, and enpluming them with Yellow feathers so well placed that yee can see no haire; which makes them so gallant as the Spaniards in their rich Apparell, and so they goe sharing their victorie whereby soever they passe. When they come to their owne Countrie, the women came out to receive them, showting altogether and striking themselves on the mouth which is a common entertainment among them; without any other vexation, or imprisonment, except that they weare about the necke a round collar like a coard of a good bignesse, as hard as a sticke. In this collar they [432] beginne to weave a great manie fathomes of small coard as long as a womans haire, fastened above with a certaine knot, and loose underneath, and so it goeth from eare to eare behind the backe, horrible to looke on. And if it be on the Frontier where hee may runne away, they put

9: Cardim--431-432 (1583-1601) 1906 Tupinamba-2
116, 266

him in stead of shackels below the knees a string of threed twisted verie hard, which is too weake for any Knife; but that they have Keepers that goe not one moment from him, whether he goe about the houses, to the Woods, or by the Fields, for he hath libertie for all this, and commonly the keeper is one that is given him for wife, and also for to dresse his meate, with the which if his Masters doe give him no meate as the custome is, he taketh a Bow and Arrowes and shooteth at the first Henne he seeth, or at a Ducke be it whosesoever, and none doth contradict him, and so he waxeth fat, neither breaking therefore his sleepe, his laughter, or his pleasure as the rest, and some are as contented though they are to bee eaten, that in no wise they will consent to be ransomed for to serve; for they say that it is a wretched thing to die, and lie stinking, and eaten with Wormes. These women are commonly faithfull in their charge, for they receive honour thereby, and therefore manie times they are young, and daughters of the chiefe, especially if their brothers are to be the slaiers. For those which have not this interest manie times, affect them in such manner, that not onely they give them leave to runne away, but they also doe goe with them, neither have the women any other punishment if they bee taken againe, then a few strokes, and sometimes they are eaten of those same to whom they gave life."

9: Cardim--432-433 (1583-1601) 1906 Tupinamba -1
116, 266

"The time when he shall die being determined, the women beginne to make vessels, that is, Bowles. Traies, and Pots for the Wines, so great that everie one will hold a pipe. This being readie, as well the principall as the rest doe send their Messengers to invite others from sundrie places against such a Moone about tenne or twelve leagues compasse or more, for the which none [433] doth excuse himselfe. The guests doe come in Mogotes or troupes with their wives and children, and all of them doe enter the Towne with Dancers; and all the time the people are gathering together, there is Wine for the guests, for without it all the other entertainments are nothing worth. The people being assembled, the Feasts beginne some daies before according to the number, and certaine ceremonies preceding, and everie one lasteth a day. First, they have for this certaine coards of Cotton-wooll of a reasonable bignesse, not twisted but woven of a verie faire worke, it is a thing among them of great esteeme, and none hath them but some principall men, and according to their fineness and workmanship, and their taking pleasure, it is to be beleeved that they are not made in a yeere. These are alwaies verie safely kept, and are carried to the place with great feast & great noise in certain traies where a Master of these things doth tie two knots within from that which one of the points do run in such maner that in the midst there remaineth a noose. These knots are so fine that few are found that can make them, for some of them have ten casts about, five crossing over the other five, as if one should crosse the fingers of the right hand over the left, & after they die them with the water of a white clay like lime, & let them drie."

9: Cardim--433-434 (1583-1601) 1906 Tupinamba
116, 266

"On the second day they bring a great number of burdens of wilde Canes or Reeds as long as Lances or more, and at night they set them on fire in a round heape, the points leaning one to another, and so they make a great and faire high bone-fire, round about the which are men and women dancing with sheaves of arrowes at their backe, but they goe very swiftly; for hee that is to die, which seeth them better then hee is seene because of the fire, catcheth hold of all that he can, and catcheth them, and they beeing many hee misseth few times. At the third day they make a dance of men and women, all of them with pipes of Canes, and all of them at once doe stampe on the [434] ground, now with one foot then with the other, all together without missing a stroke: and observing the same measure they play on their pipes, and there is no other singing nor speaking; they being many and the Canes some bigger and some smaller, besides the resounding in the Woods, they make a Hel-seeming harmonie, but they abide it as if it were the sweetest Musicke in the World. And these are their feasts, besides others which they intermingle with many graces and soothsayings."

9: Cardim--434 (1583-1601) 1906 Tupinamba
116, 266

"On the fourth day, they carrie the captived enemie as soone as the day breakes to wash him at a River, and they while the time that when they doe returne it may be broad day light, comming into the Towne, the Prisoner goeth presently with a watchfull eye, for hee knoweth not out of what house or doore a valiant man is to come out to him, that is to catch hold of him behind. For as all their happinesse doth consist in dying valiantly, and the ceremonie that followeth, is now the neerest unto death, as he which is to lay hold of him, doth shew his forces in over-comming him himselfe alone without any other helpe, so he will shew courage and force in resisting him; and sometimes he doth it in such sort, that the first standing aside as wearied in wrestling, another succeedeth him which holds himselfe for a valinater man, the which sometimes remaine well bedusted, & more they would remaine if at this time the captive had not his cord or shakels."

9: Cardim--434-435 (1583-1601) 1906 Tupinamba
116, 266

"This wrestling being ended, he on foot blowing and puffing with rage and wearinesse, with the other that hold him fast, there commeth forth a troope of Nymphes which doe bring a great new painted bowle, and in it the cords rolled up, and very white, and this present being set at the feet of the captive, a cunning old woman in these matters, and Mistris of the troope beginneth to tune a Song, whom the other doe helpe, the Dittie is according to the ceremonie. And while they sing, the men take the cords and the nooze being [435] put about his necke, they give it another knot neere to the other great ones, that it may not lose againe; and having made of every end a coyle, they put them on the arme of the women which alwaies goeth after him with this weight, and if the weight be great because of the cords are great and long, they give her another to carrie one of the coyles, and if he before was terrible with the coller, he is more now with those two knots so bigge behind about his necke, and therefore one of the verses of the Song saith, Wee are those that make the necke of the bird to stretch, although after other ceremonies, they say to him in another foote, If thou hadst beene a Parrot annoying us, thou wouldest have fled."

9: Cardim--435-436 (1583-1601) 1906 Tupinamba-1-2
116, 266

"At this time the vessels of wine are set in a rowe, in the middest of a great house, and the house (having no partitions though it bee of twentie or thirtie fathome in length) it is full of people; and when they begin to drinke it is a Labyrinth, or a Hell to see and heare them. For those which dance and sing doe continue with great ferventnesse all the daies and nights that the wines doe last. For this being the proper feast of the slaughters, in the drinking of the wines are many particularities, which last long, and they make water at every stop; and so they continue day and night; they sing, dance, drinke, and speake telling in whoopes through all the house of warres, and acts that they did; and as every one will be heard in his Historie, every one doth speake striving to bee lowdest, beside other noises, without any intermission, no not a quarter of an houre. That morning in which they begin to drinke, they paint the captive by a particular way that they have for that designe, in this sort, his face being cleane, and all the feathers he hath brought forth, they anoint him with the Milke of a certaine tree that cleaveth very fast, and they cast upon it the powder of certaine egge-shels of a certaine wild bird, and upon this they paint him with black very faire pictures, and all his [436] bodie to the sole of his foote, and sticke him all with feathers which they have alreadie cut for that purpose and died redde, and that maketh him to seeme halfe as bigge againe, and touching his face it maketh it seeme as much greater, and the eies so much the smaller, that he remaineth an horrible visage. And in the same manner that they have painted his face, they adorn the Sword which is of wood, in manner of a Ferula or Palmer, but that the head is not so

9: Cardim--435-436 (1583-1601) 1906 Tupinamba-2
116, 266

round, but almost three square, and the sides doe almost end in an edge; and the shaft of it which may bee of seven or eight spans is not altogether round. It hath at the head about foure fingers broad, and commeth still narrowing unto the end where it hath certaine pendants, or little bels of divers coloured feathers, it is a gallant thing and of great esteeme among them, they call it Juga penambin, that is, eares of the Sword. The last day of the wines they make in the midst of the place cabins of Palme-boughs, as many as they are that shall die, and in that they lodge, without entring any more, any house, and all the day and the night hee is well served with feasts more then with meate, for they give him no other foode but a fruite that hath the savour of Nuts, that the next day he may not have much bloud."

9: Cardim--436-437 (1583-1601) 1906 Tupinamba-1-2
116, 266

"The fifth day in the morning at seven of the clocke, little more or lesse his woman doth there leave him, and goeth home very sad, and speaking for her farewell some pittifull wordes at the least fainedly. Then they take away his shackels, and passe the cords from his neck to the waste, and standing at the doore of him that must kill him, the slaughterer commeth forth in a dance as white as a Dove, painted with white earth, in a garment which they call a cloke of feathers tied about the breast, upward like the wings of an Angell, so dancing he goeth round about the place, and commeth making very strange countenances with his eies and bodie, and with his hands he counterfeiteth the Kite that desireth flesh, and with this Devillishnesse hee commeth [437] to the wretch, which stands with the coard stretched, on both sides having one that holdeth him: and the poore wretch if he find wherewith to throw at him, hee doth it with a good will, and many times they give him wherewith, for many valiant men doe come out to him, so nimble in winding their bodie that he cannot hit them. This being ended there commeth an honorable Judge, or stickler of the new Knight that shall bee, and taking the Sword passeth it many times betweene his legges, putting it now on the one side, now on the other, even in the same manner that the Pipers dogs doe passe betweene their legges, and after taking it by the midst with both hands he pointeth as with a thrust to the eies of the man which is to die; and this being done he turneth the head of it upward in the same manner that he is to use it, and putteth it in the hands of the slaughterer, as apt and fit already with those blessings for to doe his office, they place themselves somewhat to the left

9: Cardim--436-437 (1583-1601) 1906 Tupinamba-2
116, 266

side, in such sort that he may hit him with the edge of his Sword in the nape of the necke, for he striketh at another place."

9: Cardim--437-438 (1583-1601) 1906 Tupinamba-1-2

116, 266

"And their brutishnesse is so much, that because they feare no other evill but that which is present, they are as resolute as if it were nothing, as well for to speake, as for to try their courage, for after they take their leave of life, saying, In a good houre, let me die seeing many are dead, and that besides this his brethren and kinsmen remaine here to revenge them. And with this the one makes him readie to discharge, and the other to avoid his bodie, which is all the honour of his death. And they are so nimble in this that many times it is high daies before they are able to kill them, for when he sees the weapon in the aire, sometimes hee drawes his head aside, sometime hee declines his bodie; and in this they are so doughtie, that if those that hold the points of the coards doe gird him hard (as they doe when the slaughterer is slow or weake) hee puls so hard that hee brings them to him, and makes them to [438] slacken in despight, having one eie on them another on the Sword, without any standing still: and as the killer may not deceive them with an offer, and not strike under paine of receiving a fillip, they doe foresee their stroke in such sort that come it never so low in a trise they stoope, and lie so flat that it is a wonder to see; and no lesse is the taking of the Sword, holding the arme in such sort that doing him no hurt, they pul it downe jointly with themselves, and they put it under the arme pulling by the killer; wherein if they did not helpe the other would dispatch him; for they have in this action so many sooth-sayings that for to kill a child of five yeere old, they goe so prepared as for to kill some Giant. And with these

9: Cardim--437-438 (1583-1601) 1906 Tupinamba-2
116, 266

helpes and incouragements so many times hee striketh till hee hitteth and that is enough, for assoone as he is downe he giveth him so many blowes till he batters his head (though one man was seene that had it so hard that they could never breake it, for as they goe bare-head, they have them so hard that ours in comparison of theirs are like a Pompion, and when they will injurie any White man, they call him soft-head.)"

9: Cardim--438-439 (1583-1601) 1906 Tupinamba
116, 266

"If this which they kill falleth on his backe, and not on his belly they hold it for an evill lucke and prognostication that the killer shall die, and although he falleth upon his belly, they have many ceremonies, which if they be not kept they hold that the killer cannot live, and many of them are so painfull that if any one did suffer their troubles for Gods sake, they would bee accounted meritorious, as hereafter shall be said, The poore wretch beeing dead they carrie him to a bone-fire that they have readie for the same, and bringing the bodie neere the fire, touching him with the hand, flay off a skinne somewhat thicker then the rinde of a Onion, till he remaineth cleaner and whiter than a scalded Pig. Then it is delivered to the Butcher which maketh a hole beneath the stomacke according to their use, whereby the children first do put in their hands, and pull by the [439] guts untill the Butcher cutteth where hee listeth, and that which remaineth in the hand of everie one is his part, and the rest is divided among the Commons; except some principal pieces which for great honour are given to the guests that are the most principall, which they doe carrie well rosted, so that it may not corrupt, and with them afterward in their countries they make new Feasts and drinkings of wine."

9: Cardim--439 (1583-1601) 1906 Tupinamba
116, 266

"The killer having ended his office, taking of the cloke of feather, and leaving the Sword hee goeth home, where at the doore the same judge or stickler that was before with a shooting bow in his hand, that is, one of the points on the lower threshold, the other at the upper, and pulling by the string as though he would shoote, the killer passeth betweene him so cunningly that hee toucheth in nothing. Assoone as he is passed the other loseth the string making shew that it grieves him to have missed him whom he shot at, as though this hath vertue to make him swift afterward in the warre, and the enemies to misse him. When he is within he beginnes to runne through all the houses, and the Sisters and Cousins in the same manner before him, saying my Brother is called N. repeating it through all the Townes, and if the Gentleman hath any good thing he that goeth takes if from him till they leave him nothing. This being ended they cast on the ground certaine legges of a certaine Tree, called Pilan. Upon the which hee stands all that day with so much silence as if he had some astonishment in him, and carrying to present thither the head of the dead, they pull out one of hie eies, and with the strings and sinewes of it they anoint his pulses, and cutting of his mouth whole, they put it on his arme as a Bracelet, and then he layeth him downe in his Net as a sicke man, and certainly hee is sicke for feare, that if he doe not accomplish the Rites perfectly, the soule of the dead will kill him."

9: Cardim--439-440 (1583-1601) 1906 Tupinamba
116, 266

"Within a few daies they give him the habit, not in the breast of the Coat which he hath not, but on his [440] owne skin race him all over the bodie with the tooth of a Cutia, that is like a Conies tooth, the which as well for their little skill, as because they have a hard skinne it seemes, that they teare a piece of Parchment, and if he be valiant, they doe not race him with right strokes but a Crosse in sort that there remaine certaine very fine workes, and some doe cry and groane with the paine. This being ended they have smal Cole finely grownd, and the juice of Broamerape wherewith they rub the cuts overthwart, that they put him to great paine and swelling, which is yet a greater torment, while his wounds doe close, which continue some daies, he lyeth still in his Net without speaking any word, nor asking any thing, and that he may not break his silence, he hath neere him water, flowre, and a certaine fruit like Almonds which they call Amendnins, for he tasteth neither fish nor flesh those daies."

9: Cardim--440　　(1583-1601) 1906　　Tupinamba
116, 266

"After he is whole, many daies or moneths being passed, they make a great drinking of wines that hee may put off his mourning, and cut his haire which untill then he did not, then hee anoints himselfe with blacke, and from thence forward hee remaines enabled to kill without any painfull ceremonie being done to him, and he also sheweth himselfe honoured and contented, and with a certaine disdaine, as one that hath honour alreadie, and gets it not a new. And so he doth no more but give the other a couple of blowes, although the head remaine whole, and he stirring he goeth home, and presently they come and cut off his head. And the Mothers with their children about their necke, come to congratulate him, and hansell him for the warre, staining his armes with that bloud. These bee the exploits, honours and vallour whence this people take their names, whereof they boast very much, and they remaine thence forward Abaetes, Murubixaba, Moçacara, which are the names and titles of Gentlemen. And these are the unhappie Feasts whereon these wretches doe ground their felicitie and glorie, before they have any knowledge of their Creator."

9: Cardim--441 (1583-1601) 1906 Tupinamba
116, 101

"In all this Province are many and sundrie Nations of divers Languages, but one is the principall which comprehendeth some ten Nations of Indians. These live on the Sea Coast, and in a great part of the Land, all of one Speech, though they differ in some words. This is that which the Portugals doe understand, it is easie, eloquent, pleasant, and copious; the difficultie of it is in having many comparisons, but of the Portugals almost all those that came from the Kingdome; and are seated here, and doe communicate with the Indians do know it in a short time, and the children of the Portugals borne here doe speake it better then the Portugall, as well men as women, chiefly in the Captainship of Saint Vincent, and with these ten Nations of Indians have the Fathers communication, because they know their Language, and they more tame and well inclined. These were, and are the ancient friends of the Portugals, with whose helpe and armes they conquered this Countrie, fighting against their owne kindred, and divers other Nations very barbarous, and those of this generation were so many that it seemed an impossible thing to extinguish them, but the Portugals have made such haste that they are almost dead, and they use such meanes that they disinhabit the Coast, and flie the Land inward, some three hundred, some foure hundred."

9: Cardim--441-442 (1583-1601) 1906 Tupinamba
116, 101

"The first of this Language are called Pitiguaras Lords of Parayba, thirtie leagues from Pernambuco, and have the best Brasill woode, and are great friends to the Frenchmen, and did contract with them untill now, marrying their Daughters with them, but now in the yeere 1584. Parayba was taken by James Flares his Majesties Generall, driving out the Frenchmen; and he left a fortresse with a 100. Souldiers, besides the [442] Portugals which also have their Captaine and Governour one Fructuoso Barbosa, that with the principall men of Pernambuco carried an Armie by Land wherewith he overcame the enemies, for from the Sea those of the Armada fought not."

9: Cardim--442 (1583-1601) 1906 Tupinamba
116, 101

"Neere unto these lived a great multitude of people which they call Viatan, of these there are none alreadie, for they being friends with the Pitaguaras, and Kindred, the Portugals made them enemies among themselves, giving them to be eaten, that by this meanes they might warre against them and hold them for slaves; and finally, having a great dearth, the Portugals in stead of releeving them, tooke them Captives, and did send ship-loades to bee sold in other places. There was joyned with this a Magician Portugall Priest, that with his deceits conveighed them all to Pernambuco, and so ended this Nation. The Portugals remained without Neighbours to defend them from the Pitiguaras, which untill now that they were overcome, persecuted the Portugals setting on a sudden upon their Corne, Goods, and Sugar-mils, burning, and killing many of the Portugals, because they are verie warlike, but now by the goodnesse of God they are freed from this incumbrance.

Others there be that they call Tupinaba, these inhabit from the River Royall till ye come neere the Illeos, these were also among themselves contrarie, those of the Bay with them of Camamu, and Intrare. Along the River of Saint Francis dwelt another Nation called Caaete; and among these were also contrarieties with them of Pernambuco."

9: Cardim--442-443 (1583-1601) 1906 Tupinamba
116, 101

"From Illeos, or the little Ilands, and Port Secure, unto the Holy Ghost inhabited another Nation called Tupinaquin; these proceeded from those of Pernambuco, and scattered themselves in a Countrie of the Maine, multiplying exceedingly, but now they are but few. These were alwaies great enemies of the things of God, hardened in their errours, verie revengefull, and would revenge themselves as soone as they see their enemies, [443] and lovers of many women: of these alreadie are many Christians, and they are firme in the faith.

There is another Nation a kinne to these, which runneth off the Maine from Saint Vincent to Pernambuco, called Tupiguae, these were without number, they doe diminish, for the Portugals doe goe to seeke them to serve themselves with them, and those which escape doe flee verie farre off that they may not be slaves: There is another Nation Neighbour to this called Apigapigtanga, and Muriapigtanga. There is also another Nation contrarie to the Tupinaquins which are called Guaracayo, or Itati."

9: Cardim--443-444 (1583-1601) 1906 Tupinamba-1
116, 101

"Another Nation dwelleth in the Holy Ghost, called Timimivo, they were contrarie to the Tupinaquins, but they are now verie few. Another Nation which is called Tamuya inhabitors of the River of Januarie, these the Portugals destroyed when they inhabited the River, and of them there be verie few, and some that are in the Maine are called Ararape, another Nation inhabiteth beyond Saint Vincent, about eightie leagues, enemies of the Tupinaquins, of Saint Vincent, of these there are infinite multitudes, and doe runne along the Sea Coast and in the Maine, unto the Paraguai which the Castilians doe inhabite, all these Nations abovesaid, though different, and many of them enemies one to another, they have the Language, and their conversion is in hand, and they have a great respect to the Fathers of the company of Jesus, and in the Maine they sigh for them, and call them Abare, and Father, desiring they would come to their Countries and convert them; and such is their reputation that some Portugals of badde consciences doe faine themselves Fathers, apparelling themselves in Gownes, shaving their crownes, and telling them they are Abares, and that they came to seeke them for the Churches of the Fathers which are their aswell as ours. Thus they seduce them, and assoone as they come to the Sea, they divide them among themselves, sell, and marke them, making first a great slaughter of them [444] in the Countrie, robberies and assaults, taking away their Daughters and their Wives, &c. And if it were not for these and other like hinderances, all those of this Language had beene converted to our holy Faith."

9: Cardim--444 (1583-1601) 1906 Tupinamba
116, 101

"There be other contrarie Nations enemies to these of divers Languages, which in a generall name are called Tapuya, and they are contrarie also among themselves. In the Maine first neighbouring to the Tupinaquins inhabit the Guamures, and they occupie some eightie leagues of Coast and toward the Mayne all that they list. They are Lords of the wild Woods, very great bodied, and by the continuance and custome of going through the Woods, they have their skinnes very hard, and for this effect, they beate their children being young, with certaine Thistles to accustome them to goe in the wilde Woods."

9: Cardim--444-445 (1583-1601) 1906 Tupinamba
116, 101

"They have no Husbandrie, they live by rapine, and by the point of the Arrow; they eate the *Mandioca raw and it doth them no hurt, they runne verie swiftly, and to the White men they come not but on a sudden. They use verie great Bowes; they carrie certaine stones made a purpose verie bigge that wheresoever they hit, they may presently breake the heads in pieces. And when they come to fight, they hide themselves under shrubs, and from thence they play their part, & they are greatly feared, & there is no power in the world that is able to overcome them. They are great cowards in the fields and dare not come forth, neither passe they any waters, use any shipping, nor are given to fishing, all their living is from the woods. They are cruel as Lions, when they take any enemies they cut off his flesh with a Reed whereof they make their Arrowes, and flea them that they leave them no more but the bones and the guts; if they take any child & are followed, that they may not take it away alive, they strike off his head against a post. They disbowell the women with child to eate their children roasted. These annoy the Port Secure verie much, the little Ilands, and Camamu, and these [445] Countries goes to decay because of them; their speech cannot be understood."

"* A roote so called."

9: Cardim--445 (1583-1601) 1906 Tupinamba
116. 101

"Besides these towards the maine and the fields of Caatinga, doe live many Nations of Tapuyas, which are called Tucanucu, these live in the Maine of the great River, opposite to Port Secure, they have another Language. Others doe live in the Maine before yee come to Aquitigpe, and are called Nacii. Others which they call Oquigtâiuba, others which are called Pahi; these weare course Cotton-clothes, woven like a Net, with this they cover themselves as with a sacke, they have no sleeves, they have a different speech. In the Ari are others which also live in the field going toward Aquitigpe. Others which are called Larahio, it is a great people, of a different speech. Others which are called Mandeiu: also of another speech, others called Macutu, others Napara, these have husbandrie. Others called Cuxare, these live in the middest of the field of the Maine, others which live in the same field, that are called Nuhinu, others doe live toward the Maine of the Bay which is called Guayava, they have a speech by themselves, other there about called Taicuiu, these dwell in houses, they have another speech, others in the same Countrie called Cariu, of a different tongue. These three Nations, and their Neighbours are friends of the Portugals, others which they call Pigru, they dwell in houses, others which are called Obacoatiara, these live in Ilands in the River of Saint Francis, they have Houses like unto Caves under the Earth. These when the enemies come against them flie to the water, and by diving escape; they continue long under water; they have great Arrowes like halfe Darts, without Bowes, and with them they fight; they are verie valiant, they eate humane flesh, they have a different tongue."

9: Cardim--445-446 (1583-1601) 1906 Tupinamba -1-2
116, 101

"Others there are that live farre within the Maine are called Anhelim, they have another Language; others that live in Houses called Aracuaiati, they have another Speech; others called Caivari, they live in Caves. Others [446] called Guaianaguacu, they dwell in Caves and have another Speech; others farre within the Maine called Camucuiara; these have paps that reach under their waste, and neere to their knees, and when they runne they binde them about their waste; they are nevertheless great Warriours, eate mens flesh, and have another Speech: Others which they call Jobiora Apuayara, Lords of sharpe Staves, for they fight with tosted staves and sharpe, they are valiant, and eate humane flesh, they have another Speech. Others called Anuacuig, they dwell in Houses, they have another Speech, but they understand themselves with these abovesaid their Neighbours. Others they call Guaiacatu, and Guaiatvũ, these have another Speech and dwell in Houses. Others called Cumpehe, these eate no humane flesh, when they kill the enemie, they cut off the head and carrie it for a shew, they have no Houses, and are like Gipsies. Others called Guayo, dwell in Houses, they fight with venomed Arrowes, they eat humane flesh, they have another Speech. Others called Cicu, have the same speech and customes of them abovesaid. Others called Pahaiu eate humane flesh, and have another Speech. Others called Jaicuiu, have the same Speech that these above. Others called Tupijo, dwell in Houses, have husbandrie, and another Speech. Others called Maracaguacu, are Neighbours to these above, and have the same Speech. Others called Jacuruiu, use Husbandrie, dwell in Houses, and have another Speech. Others

9: Cardim--445-446 (1583-1601) 1906 Tupinamba-2
116, 101

called Tapecuiu, are Neighbbours of these above, and have the same speech. Others called Anacuiu, have the same Speech and customes that those above, and all of them doe fight with venomed Arrowes. Others called Piracuiu, have the same Speech that those above, and venomed Arrowes."

9: Cardim--446-447 (1583-1601) 1906 Tupinamba-1-2
116, 101

"Others called Taraguaig, have another Speech, they fight with venomed Arrowes. Others called Pahacuiu, can speake the Language of them abovesaid. Others called Tipi, are of the field, and fight with venomed Arrowes. Others called Guacaraiara, have another [447] Speech, and have Husbandries and dwell in Houses. Others Neighbours to these above called Camaragoa. Others called Curupija, were enemies of the Tupinaquis. Others called Aquirino, have another Speech. Others called Piraguayg Aquig, live under the Rockes, are enemies to these above. Others called Piuacuiu. Others called Parapota, these can speake the Speech of them of the Coast. Others called Caraemba, have another Speech. Others called Caracuiu, have another Speech. Others called Mainuma, these joine themselves with the Guaimures enemies to them of the Coast, they understand themselves with the Guaimures, but they have another Speech. Others called Aturari, enter also in communication with the Guaimures, others called Cuigtaio, doe also communicate and enter with the Guaimures. Others called Cuigpe, these were the inhabitors of Port Secure. Others called Guigraiube, are friends with them above. Others called Augarari, these dwell not farre from the Sea, betweene Port Secure, and the Holy Ghost. Others called Amixocori, are friends with the former. Others called Caraia, doe live in the Maine toward Saint Vincent, and went flying from the North thither, they have another Speech. Others called Apetupa, live in the Maine toward Aquitipi. Others called Caraguatijara, have another Speech. Others called

9: Cardim--446-447 (1583-1601) 1906 Tupinamba-2
116, 101

Aquiguira, these doe converse with the former. Another Nation liveth in the Maine, enemies to the Muriapigtauga, and of the Tarape, it is a Dwarfish people, low of bodie, but bigge legged and backed, the Portugals call these Pigneos, and the Indians call them Taepijguiri, because they are little. Others called Quiriciguig, these doe live in the Maine of the Bay, verie farre. Others called Guirig, these are great horsemen, and friends of the former. Others called Guaiere, doe live in the Maine of Port Secure, verie farre off. Others called Ænaguig, these were Inhabitors of the Countries of the Tupinaquins, and because the Tupinaquins remained Lords of the Mountaines, they are called Tupinaquins."

9: Cardim--448 (1583-1601) 1906 Tupinamba
116, 101

"Others called Guaitaca, doe live in the Sea Coast betweene the Holy Ghost, and the River of Januarie, they live in the fields, and will not live in the Woods, they goe to eate to their Husbandries, and come to the houses to bed, they have no other treasures. They live as the cattell that feedeth in the fields, and come not to the Houses but to sleepe, they are so swift in running that by footmanship they catch the game. Others called Igbigranupan, are enemies to the Tupinaquins, they communicate with the Guaimures, when they fight with their enemies, they make great noises striking with certaine stickes upon others. Others called Quirigma, these were Lords of the Countries of the Bay, and therefore it is called the Bay Cuirimure. The Tupinabas did expell them out of their Countries, and remained Lords of them, and the Tapuyas went toward the South. Others called Maribuco, in habit in the Maine right against the great River. Others called Catagua, doe live right against Jequeriquare, betweene the Holy Ghost and Port Secure. Others called Tapuxerig, are enemies of the Tapuyas, and eate up their Corne fields. Others that dwell about the Maine that goeth toward Saint Vincent, are called Amocaxo, and were enemies of the Tupinaquins. Others called Nonea, have verie great faces. Others called Apuy, dwell neere the field of the Maine, they are great singers, and have another Speech. Others called Panaguiri, differing from the former. Others also differing called Bigrorgya. Others called Piriju, there are a great number of these."

9: Cardim--448-449
116, 101

(1583-1601) 1906

Tupinamba

"All these seventie sixe Nations of Tapuyas, which have the most of them a sundry Language, are a wilde savage and untamed people; they are all for the most part enemies of the people that dwell in the Sea Coast neighbouring to the Portugals; onely a certaine kind of Tapuyas, that live in the River of Saint Francis, and others that dwell nearer are friends of the Portugals, and entertaine them verie well when they passe through their Countries. Of these many are Christians, that were [449] brought by the Fathers from the Maine, and learning the Speech of them of the Sea Coast which the Fathers can speake, they baptized them, and many of them doe live in the Townes of the Fathers married, and serve them for Interpreters, for the remedie of so great a number of people as is lost; and onely with these Tapuyas, may some fruit bee gotten, with the rest of the Tapuyas no conversion can be wrought because of their mutabilitie, and the having manie and sundrie very hard Languages. Onely there remaineth one remedie, if the Lord God doe not discover another, and it is; getting some of their children, and making them to learne the Speech of the rest, and serving for Interpreters may some fruit be gotten, though with great difficultie, for the Reasons abovesaid, and manie other."

9: Cardim--449 (1583-1601) 1906 Tupinamba
116, 132

"The Climate of Brasill generally is temperate, of good, delicate, and healthfull aire, where the men live on even to 90. 100. and more yeeres, and the Countrie is full of old men. Generally it is neither cold nor hot, though from the River of Januarie, unto Saint Vincent, there be colds and heates, but not very great. The Heavens are very pure and cleere, especially by night; the Moone is very prejudiciall unto health, and corrupteth the things very much. The mornings are verie healthfull: it hath verie little twilights, as well in the morning as in the evenings, for as soone as it is day presently the Sun riseth, and as soone as it is set, it is night. Their Winter beginneth in March, and endeth in August, the Summer beginneth in September, and endeth in Februarie, the nights and daies are all the yeere almost equall."

9: Cardim--449-450 (1583-1601) 1906 Tupinamba
116, 133

"The Countrie is somewhat melancholicke, overflowne with many waters, as wel of maine Rivers, as from the Skie; in it is great store of raine chiefly in Winter, it is ful of great Woods that are greene all the yeere. It is a Hilly Countrie, especially toward the Sea Coast, and from Pernambuco unto the Captaineship of the Holy Ghost, is verie scarce of stone; but from thence to [450] Saint Vincent are verie rough and high Mountaines, of great Quarries of Rockie stone, the food and waters are generally healthfull, light, and of easie digestion. There are few Commodities for apparell, because the Countrie yeeldeth nothing but Cotton-wooll, and of the rest the Countrie is plentifull: espceially of Cattell and Sugars."

9: Cardim--450 (1583-1601) 1906 Tupinamba
116, 136

"Of the Beasts, Land-serpents, Fowles.

The Deere in the Brasilian tongue is called Cuacu: there are some very great, like faire Horses, they are well headed, and some have ten or twelve snags; these are rare, and they are found in the River of Saint Francis, and in the Captainship of Saint Vincent. These are called, Cuacuapara, they are esteemed of the Carijos, who of the shankes and sinowes make the points of their Arrowes, and certaine throwing Balls which they use for to strike downe beasts and men. There bee other smaller, they have hornes also, but they are onely of one point: besides these there are three or foure kindes, some that that feede onely in the Woods, others onely in the plaine fields in heards. They make great account of the skinnes, and of the flesh.

The Tapijrete are the Elkes, of whose skinne the leather Targets are made, they are like Kine, much more like a Mule, the tayle is of a finger length, they have no hornes, they have a snout of a quarter long, which he shrinketh up and putteth forth. They swimme and dive very much, but when they dive they take ground presently under water, and going on it they come out in another place, there are great store of them in this Countrie.

There are great store of wilde Boares, and it is the ordinary food of the Indians of this Countrie, they have the navell on their backe, and out of it there cometh a sent like the sent of little Foxes, and by that sent the Dogs doe hunt them, and they are easily taken."

9: Cardim--451 (1583-1601) 1906 Tupinamba
~~116~~, 136

"There are others called Tayacutirica, that is to say, a Boare that snappeth or grindeth his teeth, these are bigger then the common, and more rare, and with their tushes they goare all the beasts they meete.

Others are called Tayacupita, that is, a Boare that standeth still and tarieth; these doe assault the Dogs, and the men: and if they catch them they eate them; they are so fierce, that men are forced to take the trees to escape them, and some doe stay at the foot of the trees some dayes till the man doe come downe; and because they know this tricke of theirs, they goe presently to the trees with their Bowes and Arrowes, and from thence they kill them. There bee also other kinde of Boares, all good meate.

The Acutis are like the Conies of Spaine, chiefely in their teeth: the colour is dunne, and draweth toward yellow: they are domesticall creatures, so that they goe about the house, and goe out and come in againe to it, they take with their fore-feet all that they eate, and so they carrie it to the mouth, and they eate very fast, and hide that which they leave against they be an hungred. Of these there are many kindes, and all are eaten.

The Pacai are like Pigs, there are great abundance of them; the flesh is pleasant, but it is heavie. They never bring forth but one at once. There bee others very white; these bee rare, they are found in the River of Saint Francis."

9: Cardim--451-452 (1583-1601) 1906 Tupinamba
116, 136

"There are many Ounces, some blacke, some grey, some speckled, it a very cruell beast, and fierce, they assault men exceedinly, that even on the trees they cannot escape them, especially if they be bigge. When they are flesht there is none that dare abide them, especially by night: they kill many beasts at once, they spoile a whole Hen-house, or a heard of Swine, and to open a man, or whatsoever beast, it sufficeth to hit him with one of his clawes. But the Indians are so hardie, that some of them dare close with one of them, and holdeth it fast, and kills it in a field, as they doe [452] their enemies, getting a name, and using all the ceremonies they doe to their enemies. They use the heads for Trumpets, and the Portugall women use the skinnes for Rugs or Coverlets, especially of the painted ones, and in the Captainship of Saint Vincent."

9: Cardim--452 (1583-1601) 1906 Tupinamba
116, 136

"The Carigue are like the Foxes of Spaine, but they are smaller, as bigge as a Cat, they smell worse then the Foxes of Spaine themselves, and they are grey as they. They have a bag from the fore to the hinder feet, with sixe or seven dugs, and there they carrie their young ones hidden till they can get their owne food, and hath ordinarily sixe or seven in a litter. This vermine destroyeth the Hens, for it goeth not by day but by night, and climes the trees and the houses, and no Bird or Hen can escape them."

9: Cardim--452 [2] (1583-1601) 1906 Tupinamba
116, 136

"The Tamandua is of notable admiration, it is of the bignesse of a great Dog, more round then long, and the tayle is twice or thrice as long as the bodie, and so full of haire, that from the heate, raine, cold and winde, hee harboureth himselfe all under it, that yee can see nothing of him. The head is small, and hath a thinne snout, no greater mouth then an oyle Cruze, round and not open, the tongue is of three quarters long, and with it he licketh up the Ants, whereof he onely feeds; hee is diligent in seeking of the Ant-heapes, and with the clawes hee breaketh them, and casting out his tongue the Ants sticke on it, and so he drawes them in, having no more mouth then to hold his tongue full of them; it is of a great fiercenesse, and doth assault many people and beasts. The Ounces doe feare them, and the Dogs exceedingly, and whatsoever they catch, they teare with their clawes; they are not eaten, neither are they good for any thing but to destroy the Ant-heapes, and they are so many that they will never bee destroyed altogether."

9: Cardim--452-453 (1583-1601) 1906 Tupinamba
116, 136

"The Tatu is of the bignesse of a Pigge, and of a whitish colour, it hath a very long snout, and the body full of things like plates, wherewith he remayneth armed, [453] and it hath certaine pieces hanging downe as the Badas have. These plates are so hard, that no Arrow can pierce them, except it hits him in the flankes; they digge so fast, that it hath chanced seven and twentie men with Mattockes not to bee able to digge so much as one of these with their snout. But if they cast water in their holes they are presently taken: it is a creature worth the seeing, and they call it an armed Horse, the flesh is like Hennes flesh, or Pigge, very pleasant, of the skinne they make Purses, and they are very faire and lasting, they are made tame, and are bred in the house. Of these there be many kindes, and there are great abundance of them."

9: Cardim--453 (1583-1601) 1906 Tupinamba
116, 136

"The Canduacu is the Porcupine of Africa, and hath bristles white and blacke, so great, that they are of a spanne and a halfe, and more, and they cast them like as those of Africa. There be other of these, called Candumiri, because they are smaller; and they have bristles as the other. There be other smaller, of the bignesse of a Cat, with yellow bristles and blacke at the points. All these bristles have this qualitie, that entring into the flesh, bee it never so little, of it selfe it pierceth through the flesh. And for this cause these bristles doe serve the Indians for an instrument to bore the eares, for putting never so little in them in one night it pierceth them through. There be other smaller like Urchins or Hedge-hogs, they have also bristles, but they cast them not, all these beasts are of a good flesh and taste."

9: Cardim--453-454 (1583-1601) 1906 Tupinamba
116, 136

"The Hirara is like the Civet Cat, though some say it is not; they are of many colours, viz. grey, blacke, and white, they eate nothing but hunnie, and in this they are so terrible, that bee the hole of the Bee-hive never so little they make it so bigge that they may goe in, and when they fine the Hunnie they never eate it, till they have called the rest of the young ones, and then the old one going in, he doth nothing but bring out the Hunnie, and give it to the yong[454] ones, a thing of great admiration, and an example of great charitie for men, and that this is so the men of the Countrie doe affirme."

9: Cardim--454 (1583-1601) 1906 Tupinamba
116, 136

"The Aquiqui are very great Apes, as bigge as a good Dog, blacke, and very ougly, as well the male as the female; they have a great beard onely in the lower chap: of these come sometimes a male one so yellow that it draweth toward red, which they say is their King. This hath a white face, and the beard from eare to eare, as cut with the Scissers, and it hath one thing much to be noted, namely, that he goeth into a tree, and maketh so great a noise that it is heard very farre off, in the which he continueth a great while without ceasing, and for this, this kind hath a particular instrument: and the instrument is a certaine hollow thing, as it were made of Parchment, very strong, and so smooth that it serveth to burnish withall, as big as a Duckes Egge, and beginneth from the beginning of the gullet, till very neere the palate of the mouth between both the cheekes, and it is so light that assoone as it is toucht it moveth as the key of a Virginals. And when this Ape is thus crying he fometh much, and one of the little one that is to remaine in his place doth cleanse many times the fome from his beard."

9: Cardim--454 (1583-1601) 1906 Tupinamba
116, 136

"There are others of many kindes, and in great abundance, they are blacke, grey, and yellow, the Country-men say that some of these, when they shoot at them with an Arrow, catch it in their hand, and turne againe, and throwe it at the man; and when they are hurt they seeke a certaine leafe and chaw it, and thrust it into the wound for to heale them, and because they are alwaies on the trees, and are very swift, when the leape is great, and the little ones cannot passe, one of them lieth acrosse like a bridge, and the rest passe over him, the tayle serveth him for a hand; and if any be strucken, with his tayle he holdeth fast the bough whereon he is, and so dieth hanging, and falleth not."

9: Cardim--455 (1583-1601) 1906 Tupinamba
116, 136

'They have many other qualities that are seene every day, as to take a sticke and beate some body that doth them harme; another found a basket of Egges, hung it by a cord about his necke, and going to the top of an house, from thence made many mowes at his master that went to seeke him, and breaking them, did eate them all before him, throwing the shells at his master.

The beast Cuati is grey, and like the Badgers of Portugall, it hath the snout and clawes very long, it climeth the trees like the Monkie: no Snake, no Egge, no Bird doth escape it, nor any thing that it can get. They are made tame in the houses, but no man can abide them, for they devoure all; they will play with little Cats, and whelpes, they are malicious, pleasant, and are apt for many things.

There bee other two or three greater kindes, as great Dogges, and have tushes like the wilde Boares of Portugall; these devoure beasts and men, and when they finde their prey, they compasse it about, some in one place, some in another, till they devoure it.

Of wilde Cats are many kindes, some blacke, some white, some of a Safran colour, and are very faire for any furre. These Cats are very terrible, and swift; they live by prey and by birds, and they assault also the men; some of them are as big as Dogs."

9: Cardim--455-456 (1583-1601) 1906 Tupinamba
116, 136

"The Jagoarucu are the Dogs of Brasill, they are of a grey colour mingled with white; very swift, and when they yelpe they are like Dogs; they have the tayle very hairy, feed on fruits, and upon prey, and bite terribly.

The Tapati are like the Conies of Portugall, and here they doe barke like Dogs, especially by night, and very often; the Indians hold this barking for an evill signe; they breed three or foure at once; they are very rare, for they have many adversaries, as birds of rapine, and other beasts that doe eate them.

The Jaguacini are big as the Foxes of Portugall, [456] and have the same colour of a Foxe, they feed onely upon the Sea-crabs, and among the Sugar-canes, and destroy many of them; they are very sleepie, for they kill them sleeping, they doe no hurt."

9: Cardim--456 (1583-1601) 1906 Tupinamba
116, 136

"The Biarataca is of the bignesse of a Cat, like a Ferret; it hath a white stroake and a grey along the backe, like a crosse, very well made; it feeds upon birds and their egges, and upon other things, especially upon Ambar, and loveth it so well, that all the night he goeth by the Sea-side to seeke it, and where there is any, hee is the first. It is greatly feared, not because it hath any teeth, or any other defensive thing, but it hath a certaine ventositie so strong, and so evill of sent, that it doth penetrate the wood, the stones, and all that it encountreth withall, and it is such, that some Indians have died with the stench. And the Dog that commeth neere it escapeth not: and this smell lasteth fifteene, twentie, or more dayes; and it is such, that if it lighteth neere some Towne, it is presently dis-inhabited. And that they may not bee perceived, they scrape a hole in the ground, and there within they voide that ventositie, and cover it with earth; and when they are found, that they may not bee taken, their defense is to cast out that stench."

9: Cardim--456-457 (1583-1601) 1906 Tupinamba
116, 136

"The Priguica (which they call)of Brasill, is worth the seeing; it is like a shag-haire Dog, or a Land-spaniell, they are very ougly, and the face it like a woman's evill drest, his fore and hinder feet are long, hee hath great clawes and cruell, they goe with the breast on the earth, and their young fast to their bellie. Though yee strike it never so fast, it goeth so leasurely, that it hath need of a long time to get up into a tree, and so they are easily taken; their food is certaine Fig-tree leaves, and therefore they cannot bee brought to Portugall, for as soone as they want them they die presently.

In these parts are a great multitude of Rats, and [457] of them are some ten or twelve kindes, some blacke, others yellow, others dunne, all are eaten, and are very savourie, especially some great ones that are like Conies, and sometimes they are so many, that lighting upon a sowne field, they utterly destroy it."

9: Cardim--457 (1583-1601) 1906 Tupinamba
116, 136

"Of Land-Snakes and Serpents.

The Giboya is a Snake of the greatest that are in this Countrie, and there are some found of twentie foot in length, they are very faire, but more wonderfull they are in swallowing a whole Deere; they have no poison, neither are their teeth great according to the bodie. To take their prey whereon they feed, they use this sleight. It layeth it selfe along by the high-wayes, and when the prey passeth it leapeth upon it, and windes it selfe in such order, and crusheth it so, that it breaketh all his bones, and afterward licketh it, and his licking hath such vertue, that it bruiseth or suppleth it all, and then it swallowes it up whole.

There are others, called Guiraupiaguara, that is, Eaters of birds Egges, it is very blacke, long, and hath a yellow breast; they goe on the tops of trees as it were swimming in the water, and no man can runne so fast on the ground as they on the trees; these destroy the birds, and their egges also.

There are others very bigge and long, called Caninana, they are all greene, and of a notable beautie. These also doe eate egges and birds, and kill little chickens.

There is another, called Boytiapua, that is, a Snake that hath a long snout, it is very slender and long, and feeds onely upon Frogs. The Indians observe sooth-saying with this, that when the woman hath no children, they take this snake and strike her with it on the hips, and say she shall presently have children."

9: Cardim--457-458 (1583-1601) 1906 Tupinamba
116, 136

"There is another, called Gaitiepia, they are found only in the Rarin, it is of a notable bignesse, he smelleth so much, like a Foxe, wheresoever he goeth, that there is none can abide it. [458]

There is another, called Boyuna, that is, a blacke Snake, it is very long and slender, it smelleth also very much like a Foxe.

There is another, called Bom, because that when it goeth, it crieth bom, bom, it is also very great, and doth no hurt.

There is another, called Boicupecanga, that is, a Snake that hath prickles in his backe, they are very great, and grosse, the prickles are very venomous, and all men doe avoide and keepe themselves from them.

Jararaca is a name that comprehendeth foure kindes of very venomous Snakes. The first is greatest, called Jararacucu, that is, great Jararaca, and they are of ten spannes long, they have great tushes hidden in the mouth along their gummes, and when they bite they stretch them like a finger of the hand: they have their poison in their gummes, their teeth crooked, and a stroake upon them whereby the poison runneth. Others say, they have it within the tooth, which is hollow within, it hath so vehement a poison, that in foure and twentie houres, and lesse, it killeth a man: the poison is very yellow, like Saffran water, they bring foorth many young ones at once, one hath beene taken with thirteene in her bellie."

9: Cardim--458-459 (1583-1601) 1906 Tupinamba
116, 136

"There are others, called Jararcoaypitiuga, that is, that hath the point of the tayle more white then grey: these are as venomous as Vipers of Spaine, and have the same colour and fashion.

There are others, called Jararaepeba, most venomous; it hath a red chaine along the backe, and the breasts, and the rest of the bodie is all grey.

There are other smaller Jararacas, that the greatest is about halfe a yard long, they are of an earthie colour, they have certaine veines in their head like the Vipers, and they make such a noise as they doe.

The Curucucu is a Snake very hideous and fearefull, and some are of fifteene spannes long: when the Indians doe kill them they burie presently the head, because [459] it hath great store of poison: for to catch the prey and the people, it lieth close to a tree, and when it seeth the prey, it casts it selfe upon it, and so killeth it."

9: Cardim--459 (1583-1601) 1906 Tupinamba
116, 136

"The Boycininga is a Snake, called of the Bell, it is of a great poison, but it maketh such a noise with a Bell it hath in his taile, that it catcheth very few; though it be so swift, that they call it, the flying Snake, his length is twelve or thirteene spannes long. There is another, called Bociningpeba: this also hath a Bell, but smaller, it is blacke, and very venomous.

The poison of the Ibiracua Snake is so vehement, that if it biteth any person, presently it makes him to voide bloud through all the passages of his bodie, to wit, the eyes, nostrils, mouth, eares, and all open places else of his bodie; it runneth a great while, and if he be not holpen, he empties his bloud and dieth.

The Snake Ibiboboca is very faire, it hath the head red, white and blacke, and so all the bodie is spotted of these three colours; this is the most venomous of all, it goeth slowly, and liveth in the crannies of the earth, and by another name it is called, the Snake of the colours."

9: Cardim--459-460 (1583-1601) 1906 Tupinamba
116, 136

"The great vehemencie that these venomous Snakes above said have, the great paines they cause, and the many persons that every day doe die of their stinging cannot be exprest: and they are so many in number, that not onely the fields and the woods, but even the houses are full of them, and they are found in the beds, and within the bootes, when they put them on. The Brethren going to their rest doe finde them there wound about the benches feet, and if they be not holpen when they sting, cutting the wound, letting him bloud, drinking Unicorns horne, or Carima, or the water of the Snakes-wood, or some other effectuall remedie, in foure and twentie houres and lesse he dieth with great crying and paines, and they are so [460] excessive, that when any person is bitten presently he demandeth confession, and maketh account to die, and so disposeth of his goods.

There are other Snakes, chiefely these Jararacas, that have a great smell of Muske, and wheresoever they bee, they are descried by the good and fragrant smell they have.

There are many Scorpions, that every day are found in their beds, among the bookes, and about the chambers, ordinarily they kill not, but in foure and twentie houres they cause intolerable paines.

It seemeth that this climate doth flowe in poison, as well for the many Snakes there are, as for the multitude of Scorpions, Spiders, and other uncleane creatures, and the Lizards are so many that they cover the walls of the house, and the holes are full of them."

9: Cardim--460-461 (1583-1601) 1906 Tupinamba
116, 136

"Of the Fowles that are in the Land, and are thereon sustained.

Even as this climate doth flowe in poison, so it seemeth to create beautifulnesse in the birds, and as all the Countrie is full of Groves and Woods, so it is full of most beautifull birds of all colours.

The Parots in this Countrie are infinite, more then Dawes, or Starlings, or Thrushes, or Sparrowes of Spaine, and so they make a cackling as the birds above-said; they destroy them by thousands, they flie in flockes alwaies, and they are so many, that there be Ilands where there is nothing but Parots; they are eaten, and are very good meate; they are ordinarily very faire, and of many and sundrie colours and kindes, and they almost all speake if they be taught.

The Arara Parots are those that by another name are called Macaos; it is a great bird, and are very rare, and by the sea-coast they are not found, it is a faire bird in colours; their breasts are red as scarlet; from the middle of the bodie to the taile some are [461] yellow, others greene, others blue, and through all the bodie they have scattering, some greene, some yellow, and blue feathers, and ordinarily every feather hath three or foure colours, and the taile is very long. These lay but two egges, they breed in the trunkes of trees, and in the rockes of stone. The Indians esteeme them very much, and of their feathers they make their fine things, and their hangings for their swords, it is a very pleasant bird, they become very tame, and domesticall, and speake very well if they be taught."

9: Cardim--461 (1583-1601) 1906 Tupinamba
116, 136

"The Anapuru Parot is most faire; in it all colours are found with great perfection, to wit, red, greene, yellow, blacke, blue, grey, the colour of the Bulfinch, and of all these colours it hath the bodie bespeckled and spotted. These also doe speake, and they have another advantage, that is, they breed in the house, and hatch their young ones, wherefore they are of great esteeme.

The Araruna or Machao is very faire, it is all blacke, and this blacke sprinkled with greene, which giveth it a great beautie, and when the Sunne shineth on him he is so shining that it is very pleasant to behold; it hath the feet yellow, and the beake and the eies red; they are of great esteeme for their beautie, for they are very rare, and breed not but very farre within the Land, and of their feathers the Indians make their Diademes and Pictures.

The Parots Aiurucuro are most beautifull, they are all greene, they have a cap and a collar of yellow, very faire, and over the beake a few feathers of a very cleare blue, which doe beautifie him very much, it hath pinions of the wings red, and the taile feathers red and yellow, sprinkled with greene."

9: Cardim--461-462 (1583-1601) 1906 Tupinamba
116, 136

"The Tuins are a kinde of Parot very small, of the bignesse of a Sparrow, they are greene, sprinkled with other divers colours, they are much esteemed, as well for their beautie, as because they prattle much, and well, and are very tame. They are so small, that they skip [462] every where on a man, on his hands, his breast, his shoulders and his head; and with his bill hee will cleanse ones teeth, and will take the meate out of the mouth of him that brings them up, and make many gambols; they are alwaies speaking or singing after their owne fashion.

The Parots Guiraiuba, or Yellow birds, neither speake nor play, but are sullen and sad; they are much esteemed, because they are brought from two hundred, and three hundred leagues, and are not found but in great mens houses, and they hold them in such esteeme, that they give the ransome and value of two persons for one of them, and they esteeme them as much as the Japanas doe the Trevets and the Pots, or any other great man esteemeth any thing of great price, as a Faulcon, Gerfaulcon, &c.

The Yapu is of the bignesse of a Pie-annet, the bodie of a fine blacke, and the taile of a very fine yellow, it hath three tufts on the head that are like little hornes, when hee raiseth them: the eies are blue, the neb very yellow. It is a very faire bird, and hath a very strong smell when it is angrie. They are very carefull in seeking their food, there escapeth not a Spider, Beetle, or Cricket, &c. they are very cleanly in a house, and goe about like Pie-annets, they leave nothing unsought. It is dangerous holding them in the hand, for they runne presently to the eies, and pull them out."

9: Cardim--462-463 (1583-1601) 1906 Tupinamba
116, 136

"Of the small birds called Guaimimbique, there are sundrie kindes, as Guaracig â, that is, Fruit of the Sunne; by another name, Guaracig oba, that is, Covering of the Sunne; or Guaracig aba, that is, The haire of the Sunne; in the Antillas they call it the risen or awaken bird, and they say it sleepeth sixe moneths, and liveth other sixe moneths. It is the finest bird that can bee imagined; it hath a cap on his head, to which no proper colour can be given, for on whatsoever side yee looke on it, it sheweth red, greene, blacke, and more colours, all very fine, and shining; and the breast is so faire, that on whatsoever side yee take it, it sheweth all the colours, [463] especially a yellow more finer then gold. The bodie is grey; it hath a very long bill, and the tongue twice the length of the bill; they are very swift in flight, and in their flight they make a noise like the Bee, and they rather seeme Bees in their swiftnesse then birds, for they alwaies feed flying without sitting on a tree, even as the Bees doe flie sucking the Hunnie from the flowers. They have two beginnings of their generation, some are hatched of egges like other birds, others of little bubbles, and it is a thing to bee noted, a little bubble to beginne to convert it selfe into this little bird, for at one instant it is a bubble and a bird, and so it converts it selfe into this most faire bird, a wonderfull thing, and unknowne to the Philosophers, seeing one living creature without corruption is converted into another."

9: Cardim--463-464 (1583-1601) 1906 Tupinamba
116, 136

"The bird Guiranhe eng eta is of the bignesse of a Gold-finch; it hath the backe and wings blue, and the breast and bellie of a most fine yellow. It hath a yellow Diademe on his head that beautifies him very much. It is a very excellent bird for the Cage, it speaketh many waies resembling many birds, making many changes, and changing his speech a thousand waies. They continue long in their song, and are of esteeme, and of these for the Cage there bee many, and faire, and of divers and sundrie colours.

The Tangara is of the bignesse of a Sparrow, all blacke, the head is of a verie fine Orange-tawnie, it singeth not, but it hath a wonderfull thing, for it hath fits like the Falling sicknesse, and for this cause the Indians doe not eate them, for the avoiding of that disease, they have a kinde of very pleasant dancing, and it is, that one of them makes himselfe as dead, and the other compasse him about skipping with a song of a strange crying that is heard verie farre, and when they end this feast, crying, and dancing, he that was as dead riseth, and maketh a great noise and crying, and then all goe away, and end their feast. They are so earnest when they doe it, that although they be seene and shot at, they flie not away. Of these there bee many kindes, and all of them have accidents."

9: Cardim--464 (1583-1601) 1906 Tupinamba
116, 136

"The bird Quereiva, is of the most esteemed of the Land, not for the song, but for the beautie of the feathers; they are a cleare azure in part, and a darke, all the breast is most fine red, the wings almost blacke; they are so esteemed, that the Indians doe flea them, and give two or three persons for the skinnes of them, and with the feathers they make their Pictures, Diademes, and other fine things.

The Tucana is of the bignesse of a Pie, it is all blacke except the breast, which is all yellow, with a round red circle; the bill is a large spanne long, verie great, yellow, and within is red, so smooth and shining, that it seemeth to bee varnished; they are made tame, and breede in the houses, are good to eate, and the feathers are esteemed because they are faire.

The Guirapanga is white, and not being very big it crieth so loude that it sounds like a Bell, and it is heard halfe a league, and their singing is like the ringing of Bells.

The Macucagua is greater then any Henne of Portugall, it resembleth the Feasant, and so the Portugals doe call it; it hath three skinnes one over another, and much flesh, and verie savourie, they lay twice a yeere, and at everie time thirteene or fifteene egges, they goe alwaies on the ground, but when they see any people they flie to the trees, and at night when they goe to roust as Hennes doe. When they sit on the trees, they put not their feet on the boughs, but the shankes of their legs, and most on the fore part. There bee many kindes of these, and they are easily shot at."

9: Cardim--464-465 (1583-1601) 1906 Tupinamba-1-2
116, 136

"Among them there is one of the smallest, that hath many properties; when it singeth it foresheweth raine, it crieth so loude, that it is incredible of so small a bird, and the reason is, because the gullet is verie great. It beginneth at the mouth and commeth out at the breast betweene the skinne and the flesh, and reacheth to the [465] fundament, and returneth againe and entreth into the crop, and then it proceedeth as other birds, and doubleth like a Trumpet with his turnings. They runne after any bodie pecking him and playing like a little whelpe, if they set it upon Henne egges, it sitteth over them, and bringeth up the young chickens, and if it see a Hen with chickens, it so persecutes her, till it takes them from her and broodes them, and brings them up.

The Hen Mutu is very domesticall, it hath a combe like the Cockes, spotted with white and blacke, the egges are great and very white, like a Goose egge, so hard that knocking the one with the other, they ring like Iron, and of them they make their Maracas, that is, their Bells; and Dog that eateth the bones of it dieth, and unto men it doeth no hurt at all.

In this Countrie there are many kindes of Partridges, which though they are not like in all things to those of Spaine, yet are they very like in colour, taste, and in the aboundance.

In this Countrie are many kindes of Turtle-doves, Stares, and Black-birds, and Pigeons of many sorts, and all these birds are like to them of Portugall; and the Pigeons and Turtle-doves are in such abundance, that in certaine fields farre within the Land

9: Cardim--464-465 (1583-1601) 1906 Tupinamba-2
116, 136

they are so many, that when they rise they hinder the light of the Sunne, and make a noise like a thunder; they lay so many egges, and so white, that a very farre off yee may see the fields white with egges, as if it were snowe; and serving the Indians for meate as they doe, they cannot be diminished; rather from thence at certaine times it seemeth they runne over all the parts of this Province.

In this Countrie are many Ostriches, called Andugoacu, but they keep only within the Land."

9: Cardim--465-466 (1583-1601) 1906 Tupinamba
116, 136

"The Anima is a fowle of rapine, great, and crieth that it is heard halfe a league and more, it is all blacke, hath faire eies, the beake bigger then a Cocks, upon this beake it hath a little horne of a spanne in length, the men of the Countrie say that this Horne is very medicinable for [466] those that are taken in their speech, as hath beene proved, hanging it about the necke of a girle that did not speake, which spake presently.

There be many other fowles of rapine, to wit, Eagles, Faulcons, Gos-hawkes, Merlines, and Tarsels, and many other, but they are all ordinarily so wilde, that they will flie at any thing, neither will they come to hand, or stoope to lure."

9: Cardim--466 (1583-1601) 1906 Tupinamba
116, 137

"Of the Brasilian Trees for fruit, medicine, and other uses; and their Herbes of rare operations.

The Trees Acaui, are very great and faire, they cast the leafe at their times, and the flower groweth in the snags, which makes certaine points like fingers, and in the said points there groweth a red flower of a good smell, and after it groweth a Chesnut, and from the Chesnut commeth an Apple as big as a great Apple, or a Pippin, it is a very faire fruit, and some are yellow, others red, and it is all juyce. They are good for hot weather, they coole verie much, and laying the juyce upon a white cloth it never goeth off till the cloth bee worne. The Chesnut is as good or better then those of Portugall, they are eaten rosted, and raw laid in water as blancht Almonds, and of them they make Marchpanes, and sweet meates as of Almonds. The timber of this tree is little worth, even for the fire, it yeeldeth of it selfe a certain gumme good to paint and write, and there is great store. With the barke they dye their yarne, and the vessels that serves them for Pots. This being stamped and boyled with some Copper, till the third part of the water be consumed, is a soveraigne remedy for old sores, and they heale quickly. There bee so many of these trees as of Chesnuts in Portugall, they growe about these Woods, and they gather many quarters of these Chesnuts, and the fruit in their season satisfie all men. Of these Acaius doe the Indians make Wine."

9: Cardim--467 (1583-1601) 1906 Tupinamba
116, 137

"There is great abundance of the trees Mangaba, especially in the Bay, for in other places they are rare, in making they are like the barke of Anafega, and in the leafe with those of Frexo, they are very pleasant trees, and have alwaies greene leaves. They yeeld fruit twice a yeere, the first in a knob, for then they doe not flower, but the very knob is the fruit; this season ended, which lasteth two or three moneths, it giveth another bearing, first the flower, which altogether like the Jesamine, and of as good a smell, but more quicke; the fruit is as big as an Apricock, yellow and spotted with some spots of blacke; within it hath some kernels, but all is eaten, or sucked as the Services of Portugal. They are of a very good taste, and healthfull, and so light that eate they never so many, it seemes they eate no fruit at all. They ripen not on the tree, but fall to the ground, and from thence they gather them already ripe, or gathering them greene they lay them to ripen. The Indians make Wine of them. The tree and the fruit it selfe being greene, is full of white Milke, and cleaveth to the hands, and is bitter."

9: Cardim--467-468 (1583-1601) 1906 Tupinamba
116, 137

"The fruit Murucuge groweth on certaine trees, very high and like the wilde Peare-trees of Portugall. It hath a very long stalke, they are gathered greene, and are layd to ripen, and being ripe they are very pleasant and of an easie digestion. When they are to gather them, they cut downe the tree, because they are very high, and if this destruction were not, there would bee more abundance, but therefore they are rare, the trunke hath great abundance of white Milke, and it congealeth, it may serve for Sealing-waxe if they will use it.

Of the Araca trees are great abundance, of many sorts; the fruit is certaine small Peares, yellow, red, or greene; they are pleasant, unloathsome, toothsome, because they have little taste of sowre, they yeeld fruit almost all the yeere.

This Ombu is a great tree not very high, but well spread: the fruit is like white Plums, yellow and round, [468] and therefore the Portugals doe call it a Plum. It causeth the teeth to fall, and the Indians that doe eate it doe lose them: The rootes of this tree are eaten, and are very pleasant, and more toothsome then the Abalancia, for they are sweeter, and the sweetnesse thereof is like Sugar, they are cold and healthfull, and they are given to the sicke of a Feaver, and it serveth for water to them that goe inward to the Land, for they have no other."

9: Cardim--468 (1583-1601)1906 Tupinamba
116, 137

"The Iacapucaya is of the greatest and fairest of this Countrie; it beareth a fruit like a Pot, as big as a great Bowle, as thicke as two fingers, with a cover upon it, and within it is full of certaine Chesnuts like unto the Myrabolanes; and it seemes they are the same of India, when they are already in season, that cover doth open and the fruit falleth. If any doe eate much of it green, he casteth all the haire he hath on his body; rosted it is a good fruit. They use the huskes for Cups, and they are lasting; the timber of this tree is very hard, it doth not rotte, they esteeme it for the Axel-trees of the Sugar-mills.

Araticu, is a tree of the bignesse of an Orange tree and greater, the leafe is like a Citron tree or a Lymond tree, it is a faire and pleasant tree, it beareth a fruit as bigge as Pine apples; and they have a good smell, and a reasonable taste, it is a fruit that loatheth not.

Of these Trees are many kindes, and one of them called Araticupanania. If they eate much of the fruit it proveth a cold poison, and doth much hurt. Of the rootes of these trees they make booyes for the Nets, and they are so light as any Corkes.

There be two sorts of Pequea, one of them beares a fruit as big as a good Orange, and so they have the rind thicke like an Orange; within this rinde there is nothing but Hunnie so cleare and sweet as any Sugar, in quantitie of an egge, and mingled with it, it hath the pippens or kernels."

9: Cardim--468-469 (1583-1601) 1906 Tupinamba
116, 137

"The other Pequea is timber, of the heaviest of this [469] Countrie, in Portugall it is called Setim, it hath very fine wanes, it lasteth long and doth not rotte.

On the tree Iabaticaba groweth a fruit of the bignesse of a Lymond of Sytill, the rinde and taste is like a sowrish Grape, from the roote of the tree through all the body unto the utmost bough or sprig, is a rare fruit, it is onely found within the Land in the Captainship of S. Vincent. The Indians doe make of this fruit a kinde of Wine, and they boyle it like the wine of Grapes.

In this Brasill are many Coco-nuts, excellent like those of India; these are ordinarily set, and growe not in the Woods, but in Gardens, and in their Farmes. And there are more then twentie kindes of Palme trees, and almost all doe beare fruit, but not so good as the Cocos: with some of these Palme trees they cover their houses.

Besides these Fruit-trees there are many other that yeeld sundry fruits, whereof they make profit, and many Nations of the Indians sustaine themselves, together with the Hunnie, whereof there is great abundance, and with their hunting, for they have no other sustenance."

9: Cardim--469-470 (1583-1601) 1906 Tupinamba
116, 137

"In the maine of the Captainship of Saint Vincent unto Paraguay, are many and great Woods of Pine trees, even like unto them of Portugall, which beare Apples and kernels; the Apples are not so long but rounder and greater, the kernels are greater and are not so hot, but of a good temperature and wholsome.

Cabueriba is very great and esteemed for the Balme that it hath; to get this Balme they prick the barke of the tree, and lay a little Cotton wooll to the cuts, and from certaine to certaine dayes they goe to gather the Oyle that it hath distilled. The Portugals call it Balme, because it is very like to the true Balme of the Vineyards of Engedi, it serveth for greene wounds, and taketh away all the scarre: it smelleth very well, and of it, and of the barke of the tree they make Beades, [470] and other smelling things. The Woods where they growe doe smell well, and the beasts doe goe and rubbe on this tree, it seemeth to bee to heale them of some diseases. The Timber is of the best of this Countrie, because it is very strong and heavy, and some are of such bignesse, that of them they make the Beames, Axel-trees, and Skrues or Vices for their Sugar-Mills, these are very rare, and are found chiefly in the Captainship of the Holy Ghost."

9: Cardim--470 (1583-1601) 1906 Tupinamba
116, 137

"Cupayba is a Fig-tree, commonly very high, straite and big, it hath much oile within; for to get it they cut the tree in the middest, where it hath the vent, and there it hath this oile in so great abundance, that some of them doe yeeld a quarterne of oile and more, it is very cleare, of the colour of oile, it is much set by for wounds, and taketh away all the skarre. It serveth also for lights, and burne well, the beasts knowing the vertue thereof doe come and rubbe themselves thereat. There are great store, the wood is good for nothing.

The Ambayba Fig-trees are not very great, and are not found in the true Woods but in Coppices, where some sowing hath beene; the barke of this tree scraping it on the inside, and crushing those scrapings in the wound, laying them on it, and binding it with the barke it selfe, healeth in a short time. There is great abundance of them, and are much esteemed for their great vertue, the leaves are rough, and serve to smooth any wood, the timber serveth for nothing."

9: Cardim--470-471 (1583-1601) 1906 Tupinamba
116, 137

"The Fig-tree which they call of Hell, Ambaigtinga, is found in Taperas: it yeelds a certaine Oyle that serveth for lights, it hath great vertue, as Monardes writeth, and the leaves are much esteemed for them that doe vomit, and cannot retayne that which they eate, anointing the stomacke with the Oyle, it taketh away the Oppilations, and the Collicke. To get this Oyle, they lay it in the Sunne some dayes, and stampe it, and seethe it, and presently that Oyle [471] commeth on the top, which is gathered for the effect above-said.

Of the trees Igbacamuci there are many in Saint Vincent: they beare a certaine fruit as good as Quinces, fashioned like a Panne or a Pot, they have within certaine small seeds, they are the onely remedie for the bloudy Fluxe.

The Igcigca yeeldeth the Masticke, smelleth very much for a good while: they notch the tree in some places, and in an instant it stilleth a white liquor that doth congeale; it serveth for Plaisters in cold diseases, and to perfume, it serveth also in stead of incense.

There is another tree of this kinde, called Igtaigcica, that is, Masticke as hard as stone, and so it seemeth rather Gumme-anime then Masticke, and it is so hard and shining that it seemeth Glasse; it serveth to glase the earthen vessell, and for this it is much esteemed among the Indians, and it serveth also for cold diseases."

9: Cardim-- 471 (1583-1601) 1906 Tupinamba
116, 137

"There is a River betweene Port Secure and the Illets, that commeth from more then three hundred leagues within the Mayne, it bringeth great store of Rozen, which is the Gumme-anime it selfe, which the Indians doe call Igtaigcica, and the Portugals, White incense; it hath the same effects that the Incense.

Curupicaiba is like to the Peach-trees of Portugall in the leafe: the leaves doe distill a kinde of liquor like the Fig-trees of Spaine, which is the onely remedie for wounds both greene and old, and for the Poxe, and it taketh away all the scarre from the wounds, if they pricke the barke of it, it yeeldeth great store of Bird-lime, wherewith they catch the small birds.

There is great abundance of the trees Caaroba, the leaves of these chewed and layd to the Pock-sore drye and heale it in such manner, that it never commeth againe, and it seemeth that the wood hath the same effect that the China wood, and that of the Antilles have for the same disease. Of the flower they make a Conserve for those that are sicke of the Poxe."

9: Cardim--472 (1583-1601) 1906 Tupinamba
116, 137

"The wood Caarobmocorandiba is like that of China, it is taken in the same manner that the other, and it healeth the loosenesse, the Poxe, and other diseases of cold, it is grey, and hath the pith very hard as the wood of China.

It is long since Iaburandiba was found, and it is, as some Indians doe say, called of the Indians Betele. The Rivers and their borders are full of these trees, the leaves are the onely remedie for the sicknesses of the Liver, and many in this Brasill have already beene cured of most grievous diseases of the Liver, with the eating of them.

There is another tree called also Betele, it is smaller and of a round leafe, the roots of it are an excellent remedy for the tooth-ake, putting it in the hollow place of them, it biteth like Ginger.

They say also, that in this Brasill is the tree of the Cassia fistule, it is unknowne to the Indians, the Spaniards doe use it, and say it is as good as that of India.

The Anda trees are faire and great, and the wood serveth for all things, of the fruit they make an Oyle, wherewith the Indians doe anoint themselves, and the women their haire; and it serveth also for wounds, and drieth them up presently, and they make many gallant things about the legs and body, painting themselves with this Oyle."

9: Cardim--472 [2] (1583-1601) 1906 Tupinamba
116, 137

"The Moxerequigba tree is found within the Maine, in the fields, it is small, beareth a fruit as big as an Orange, and within it hath certaine kernels, and of it altogether they make an Oyle to anoint themselves, the barke serveth to kill fish, and every beast that drinketh the water where it is cast, dieth.

The Aiuratubira is small, beareth a red fruit, and of it they make a red oile to anoint themseves.

The Aiabutipita is five or sixe spannes in length, the fruit is like Almonds and blacke, and so is the Oyle, which they esteeme very much, and anoint themselves with it in their infirmities."

9: Cardim--473 (1583-1601) 1906 Tupinamba
116, 137

"The Janipaba tree is very faire, of a pleasant greene; every moneth it changeth the leafe, and is like a Wal-nut leafe, the trees are great, and the timber pleasant to worke; the fruit is like great Oranges, and is like Quinces, or russet Peares; the taste is like Quinces: it is a good medicine for the Laske of all sorts. Of this fruit is made a blacke Inke; when it is made it is white, and anointing themselves therewith it stayneth not presently, but within a few houres the partie remayneth as blacke as any Jeat. It is much esteemed of the Indians, with this they make on their bodies round Hose and Doublets all cut, and they give certaine strokes in the face, eares, nose, chinne, armes, legs, and the same doe the women, and they become very gallant. This is their apparell, as well on the weeke as on the Feast day, adding some feathers to it, wherewith they adorne themselves, and other Jewels made of bone: this colour lasteth on the body nine dayes still blacke, and after remayneth nothing; it maketh the skinne very hard, and to make the painting the fruit is to be gathered greene, for being ripe it will not doe it.

The tree Iequitimguaçu beareth a fruit like the Spanish Strawberie, and within it hath a beane as hard as a sticke, which is the seed; they are of the best Beades than can be, for they are very equall, and very blacke, and they have a glosse like Jeat, the huske that covereth these Beades, is more bitter then Aloes, it serveth for Sope, and it washeth better then the best Sope in Portugal."

9: Cardim--473-474 (1583-1601) 1906 Tupinamba
116, 137

"A certaine tree groweth in the fields and the Mayne of the Bay, in dry places where no water is, very great and broad; it hath certaine holes in the branches, as long as an arme, that are full of water, that in Winter nor Summer never runneth over, neither is it knowne whence this water commeth, and drinke many or drinke few of it, it is alwaies at the same stay, and so it serveth not onely for a Fountaine, but also for a great maine River: and it happeneth five hundred persons [474] to come to the foot of it, and there is harbour for them all, they drinke and wash all that they will, and they never want water; it is very savoury and cleare, and a great remedie for them that travell into the Mayne, when they can finde no other water."

9: Cardim--474 (1583-1601) 1906 Tupinamba
116, 137

"In this Countrie of Brasill are Groves, wherein are found trees of great bignesse and length, whereof they make very great Canoas, of seven or eight spannes broad in hollownesse, and of fiftie spannes and more in length, which beare a load like a great Barke, and doe carrie twentie or thirtie Rowers of a side; they make likewise great Beames for the Sugar-mills. There are many sorts of wood incorruptible that putting it in the ground it never rotteth, and others set in water are every day greener and stronger. There is a holy wood of certaine white wanes, whereof are made very faire Bed-steads and rich. The Brasill wood whereof the red Inke is made, and other woods of divers colours, whereof divers Inkes of great esteeme are made, and all turned and carved workes. There be smelling woods, as the Jararanda, and other kindes of great price and esteeme, there are found white Sandalos or Dates, in great quantitie. The wood of Aquilla, and in great abundance, that ships are made of it. Cedars; wood of Angolin, and the Nutmeg tree, though these woods are not so fine, and of so great smell as those of India, yet they want but a little, and are of great price and esteeme."

9: Cardim--474-475 (1583-1601) 1906 Tupinamba
116, 241

"Of the Herbes that yeeld fruit, and are eaten.

The ordinary food of this Country, that serveth for Bread, is called Mandioca, and they are certaine rootes like Carrots, though they are greater and longer: these shoot out certaine stemmes or branches, and growe to the height of fifteene spannes. These branches are very tender, and have a white pith within, and at every spanne it hath certaine joynts, and of this bignesse they are broken, and set in the ground as much as is [475] sufficient for to hold them up and within sixe or nine moneths have so big rootes that they serve for food. This Mandioca contayneth many kindes in it selfe, and all are eaten, and they are preserved under the earth three, foure, or unto eight yeeres, and needs no seasoning, for they doe no more but take them out and make fresh meate every day, and the longer they are under the earth the bigger they growe, and yeeld the more."

9: Cardim--475-476 (1583-1601) 1906 Tupinamba -1-2
116, 252

"It [AW: manioc] hath some things worth the noting, that is, man except, all creatures desire to eate it raw, and it fatteneth them, and nourisheth them exceedingly; but if when it is crushed, they doe drinke that water alone by it selfe, they have no more life then while it commeth to the stomacke. Of these rootes crushed and grated they make a Meale that is eaten, it is also layd in steepe till it corrupt, and then cleansed and crushed, they make also a Flowre, and certaine Cakes like children very white and delicate. This roote after it is steeped in water, made in balls with the hands, they set it upon hurdles at the smoake, where it drieth in such manner that it is kept without corrupting, as long as they list, and after scraped and stamped in certaine great trayes, and sifted, there remayneth a Flowre whiter then of Wheate, of the which being mingled in a certaine quantitie with the raw, they make a certaine Bisquet, which they call Of the warre, and it serveth the Indians and the Portugals by Sea, and when they goe to warre, as Bisket. Another Bisket bread is made of very water of the greene Mandioca, if they let it congeale, and dry it at the Sunne, or at the fire: this is above all most white, and so pleasant and delicate, that it is not made for every one. Of this Mandioca dryed at the smoake they make many sorts of broaths, which they call Mingaos, so healthfull and delicate that they give them to them that are sicke of a Feaver, in stead of Caudles and Restoratives, and of the same they make Cakes, Simnels, Frutters, little Pyes, Cheefcakes of Sugar, &c. And mingled with the flowre of Millet, or of Rice, [476] they make leavened bread, that it seemeth of Wheat. This same Mandioca dryed at the smoake, is

9: Cardim--475-476 (1583-1601) 1906 Tupinamba-2
116, 252

a great remedie against poison, chiefely of Snakes. Of this Mandioca there is one which they call Aypim, which contayneth under it selfe many kindes. This killeth not raw, and boyled or rosted is of a good taste, and of it they make Flowre or Cakes, &c. The Indians make wines of it, and it is so fresh and medicinable for the Liver, that to it is attributed not to have among them any diseased of the Liver. A certaine kinde of Tapuyas doe eate the poisonous Mandioca raw, and it doth them no hurt, because they are brought up with it.

The boughs of this herbe or tree, is the seed it selfe, for the stalkes of it are planted, the leaves in time of need boyled doe serve for food."

9: Cardim--476 (1583-1601) 1906 Tupinamba
116, 262, 273

"The herbe Nana is very common, it is like the herbe Aloes, and hath such leaves, but not so thicke, and all round about full of very sharpe prickles; in the middest of this herbe groweth a fruit like a Pine-apple, all full of flowers of divers colours, and very faire, and at the foot grow foure or five sprigs, which are planted; the fruit is very smelling, pleasant and one of the best of the world, very full of juyce, and pleasant, it hath the taste of a Mellon, though begger and more smelling, it is good for them that are troubled with the Stone, and it is very prejudiciall for Feavers. The Indians doe make Wine of this fruit, very strong, and of a good taste, the huske wasteth much the Iron at the dressing of it, and the juyce taketh away the spottes from the clothes. There is so great abundance of this fruit, that they fat their Hogs with it, and regard it not for the great abundance, they are also kept preserved, and raw they helpe the Sea-sicke at Sea, and with Wine in the morning they are medicinable."

9: Cardim--476-477 (1583-1601) 1906 Tupinamba
116, 262, 278

"Pacoba is the Fig-tree which they call Adams, it is neither tree nor herbe, for on the one side it becommeth very bigge, and groweth to twenty quarters [477] long, the stalke is very soft and full of pores; the leaves that it hath are most faire, and some a fathome long and more, all of them raced like the Velvet of Braganca, so smooth that they write on them, and so greene, coole, and fresh, that one sicke of a Feaver lying downe upon them, the Feaver is mitigated with their coolenesse. They are very fresh for to dresse the houses, and the Churches. This herbe beareth in every foote many impes, and every one of them beareth a cluster of a certaine fruit like Figs, which hath sometimes about two hundred, and when they are ripe, the foote is cut whereon the cluster hangeth, and the rest doe growe, and so they goe multiplying ad infinitum, the fruit is laid to ripen and becommeth very yellow, of a good taste, and healthfull, especially for the sicke of a Feaver, and for him that spitteth bloud, and rosted they are very pleasant and healthfull. It is an ordinary fruit whereof the Gardens are full, and there is of them all the yeere."

9: Cardim--477 (1583-1601) 1906 Tupinamba
116, 262, 278

"The herbes Murucuia are very faire, especially in their flowers: they runne upon a wall, and up the trees like Ivie, the leaves beaten with a little Verdigrease, is an onely remedie for old ulcers and the Poxe, it beareth a round fruit like Oranges, other like Egges, some yellow, some blacke, and of other divers colours and kindes. Within they have a certaine substance of kernels, and juyce with a certaine filme that covereth them, and altogether is eaten, it is of a good taste, and it is somewhat tart, and it is a fruit of some account."

9: Cardim--477-478 (1583-1601) 1906 Tupinamba
116, 262, 278

"In this Country are many other kindes of fruits, as Deaw-berries, blacke and red, Potatoes, and other rootes which they call Mangara, another called Cara, that is like to Turneps, and the stones of the earth. Of the Potatoes they make bread, and divers sweet meats, these Indians have many other Pulses, viz. Beanes, more healthfull and better then those of Portugall, and in great abundance, many kindes of Pumpions, and some so big, that they [478]use them for vessels to carie water, and they hold two peckes or more, French Beanes of many kindes, they are toothsome, and like to them of Portugall, Millet of many sorts, and of it they make Bread, Wine, and it is eaten tosted, and with it they fatten their Horses, Swine and Hennes, and there are certaine Taiaobas, that are like Cabiges, and they cause to purge. And an herbe called Iambig, the onely remedie for them that are sicke of the Liver, and the Stone. There are also many sorts of Pepper, that give a good taste in the eating."

9: Cardim--478 (1583-1601) 1906 Tupinamba
116, 278

"Jetigeucu is the Mechoacan of the Antilles, they are certaine rootes, long like Radice, but of a good bignesse, they serve for a purge, this roote is taken beaten in wine or water for the Ague: it is taken preserved in Sugar like Marmalate, it is boiled with a Henne, causeth great thirst, but is profitable and of great operation."

9: Cardim--478 [2] (1583-1601) 1906 Tupinamba
116, 278

"Igpecaya, or Pigaya is profitable for the bloudie Fluxe; the stalke is a quarter long, and the roots of another, or more, it hath onely foure or five leaves, it smelleth much wheresoever it is, but the smell is strong and terrible, this roote beaten and put in water all night at the deaw, and in the morning if this water with the same roote beaten and strained be drunke, onely the water, it causeth presently to purge in such sort, that the laske ceaseth altogether."

9: Cardim--478-479 (1583-1601) 1906 Tupinamba
116, 278

"It is but a little while since the herbe Cayapia was found, it is an only remedie for whatsoever poison, especially of Snakes, and so it is called the Snakes herbe, and it is as good a remedie as the Unicorne and Bada, Bezar stone, or Coco of Maldiva; nothing profiteth but the roote, which is slender, and in the middest maketh a knot like a button, this beaten, and put in water and drunke, it killeth the poison of Snakes; It is also a great remedie for the wounds with the Arrowes that are poisoned, when any is hurt he remaineth fearelesse and secure, drinking the water of this roote, it is also a great remedie for the Feaver, continuing it and drinking of it [479] some mornings, this herbe smelleth like the Fig-tree leaves of Spaine."

9: Cardim--479 (1583-1601) 1906 Tupinamba
116, 278

"The herbe Tyroqui or Tareroqui is a principall remedie for the bloudie Fluxe, the roots are all jagged, the branches very slender, the leaves are like Basill; the flowers are red, and draw somewhat to a ruddie colour, and they growe in the very points. Of this there is great abundance, when it is gathered it is yellow, and being dried it turneth white, it is taken in the same manner that the former. The Indians perfume themselves with this herbe when they are sicke, that they may not die, and for a certaine sicknesse that is common in the Countrie, and it is called the sickness of the worme, * it is a great remedie; it serveth to kill the worme in the Oxen and Swine, and for Empostumes. This herbe is as withered all night, and as asleepe, and as soone as the Sunne riseth, it openeth againe, and shutteth againe when it is set."

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*Perhaps the worme in the fundament mentioned by Sir R. Haukins.

9: Cardim--479 [2] (1583-1601) 1906 Tupinamba
116, 278

"The herbe Embeguacu serveth much for the Fluxe of bloud, especially in women; the roots are very long, and some of thirtie or fortie fathome, it hath a strong barke, whereof very strong Cordes are made, and Cables for ships, and they are long lasting, for in the water it waxeth greene. This being taken, to wit, the barke of it, and perfuming the partie in the place of the Fluxe, it ceaseth presently.

Caa obetinga is a small herbe, hath few leaves, which it putteth forth even from the ground, white underneath, and greene above, beares a flower as big as a hasell Nut; the roots and the leaves stamped are an excellent remedie for whatsoever wounds, they use the leafe also unstamped, which being laid to the wound cleaveth fast, and healeth it.

Cobaura serveth for old sores that have already no other remedie, it is laid beaten and burnt in the wound, and eateth presently all the Canker, and bringeth a new skinne, it is also laid to, onely the leafe beaten to skinne the place."

9: Cardim--479-480 (1583-1601) 1906 Tupinamba
116, 276

"The Holy herbe serveth for divers diseases, as wounds, [480] and coughs, the rheume, &c. and principally it serveth for the sicke of the head, the stomacke, and for the shortnesse of breath, or the Chine-cough. In this Countrie they make certaine Coffines of Palme-tree leaves, and being full of this herbe dried and setting it on fire at the one end, they put the other in the mouth and drinke the smoake, it is one of the delicates and dainties of this Countrie; and all the Countrymen, and even the Portugals are even lost for it, and it is their great vice, to bee all day and all night laid in their Nets, to drinke this smoake, and are drunke with it as if it were with wine."

9: Cardim--480 (1583-1601) 1906 Tupinamba
116, 278

"Guaraquimiya is the Mirtle tree of Portugall, and besides other good properties that it hath, like the Broome-rape, the seed of it is the onely remedie for the Body-wormes, and ordinarily they that eate it doe voide them presently.

Camaracatimbae is like to the Sylvas of Portugall, it is boyled in water, and the said water is the onely remedie for scabbes, the poxe, and new wounds, and when the wounds are cured with the leaves of the Fig-tree spoken of in the title of the Trees, they wash it with the water of this herbe, whose flower is most faire, it seemeth a yellow and red Jelly-flower, and smelleth of Muske, and of these they make Pot-boughs and Nose-gayes for the Altars.

Aipo is the very Smaledge of Portugall, and hath the vertues, it is found onely about the Sea-coast, especially in the River of Januarie, and for this cause it is sharper, and not so sweet in the taste as that of Portugall, it may be because of the Seas.

There is great store of Meade-mallow in this Country, it hath the same effects, it hath certaine flowers as big as a Tester, of a very faire red, that they seeme Roses of Portugall."

9: Cardim--480-481 (1583-1601) 1906 Tupinamba
116, 227, 847

"Caraguata is a certaine kinde of thistle, they beare a certaine fruit of a finger long and yellow, raw they make the lips to blister, boiled or rosted they doe no harme, but any woman with child that eateth them doth presently abort her childe ordinarily. There bee other [481] Caraguatas, that beare certaine leaves like Flags very long, of two or three fathoms, and beare a certaine Hartichocke like the Nana, but they taste not well; these leaves laid in steepe doe yeeld a very fine Flaxe, unto the threed to sowe withall, and for fishing lines."

9: Cardim--481 (1583-1601) 1906 Tupinamba
116, 283, 226

"Timbo are certaine wonderfull herbes, that growe from the earth like a string unto the highest top of the Mulberie trees, where they are, and some growe close to the tree like Ivie: they are very strong, and serve for bindings, and some are as big as a mans leg, and winde them never so hard they never breake, the barke of these is very fine poison, and serveth for a baite to kill the fish, and it is so strong, that in the Rivers wherein it is cast it leaveth not a fish alive as farre as it hath his vertue, and of these there be many sorts, and profitable as well for binders, as for to kill fishes."

9: Cardim--481 [2] (1583-1601) 1906 Tupinamba
116, 278

"Other herbes there be also that serve for medicines, as are Sow-thistles, Purcelane, Beets, Endive, Avenca, Basill, and of all there is great abundance, though these herbes have not the perfection of those of Spaine; there want no wilde Mulberies white and blacke, like those of Portugall, and great store of good Parsley, about the strands, whereof a good conserve is made; they want no Pot-flowers."

9: Cardim--481 [3] (1583-1601) 1906 Tupinamba
116, 137

"Of smelling herbes in this Countrie there are many, Mintes, or wilde Sage, especially in Piratiniga, they smell not so well as those of Portugall, they have also certaine French Mallowes, with certaine faire and pleasant flowers which serve for Nosegaies. Many Lillies there are, not so fine nor so red as those of the Kingdome, and some white ones are also found.

There groweth here in the Spring, an herbe that sleepeth, and is like the Mayes of Portugall, and as that doth wither and sleepe after Sun-set, and when it riseth it openeth againe, and showeth her beautie; the smell is somewhat strange. There is also another tree that sleepeth in the same manner, and beareth certaine fine flowers, but they have no great smell."

9: Cardim--482 (1583-1601) 1906 Tupinamba
116, 137

"The Quicke herbe is of a good height, and hath boughes, and certaine jagged leaves, of a pleasant greene, it is called Quicke herbe, because it is so quicke and sensible, that as soone as it is touched with the hand or with any other thing, presently it hangeth the head, and withereth as if they had done it great injurie, and within a little while it commeth to his perfection, and as many times it is touched it withereth, and commeth againe to himselfe as before.

Many other herbes there be like Origanum, and many other sundrie flowers, but it seemeth that this Clymate, either for the many waters, or because of the sunne, infuseth no smell in the herbes, rather it seemes to take it away.

In this Countrie are many sorts of Canes, and Tacuara is as big as a mans thigh: others which have joynts a fathome long, others whereof they make their Arrowes, and are esteemed. Others so long that they have three or foure Lances in length, these growe among the Woods, and as there are many, so there are many and long beds of Canes of many leagues, and as they growe among the trees, they goe to seeke the Sunne, and therefore are so long."

"Of the Fishes that swimme in the salt water: also Shel-fishes, Trees and Fowles of the Sea: of Rivers and the Creatures which live therein; and the Beasts and Plants brought thither out of Portugall.

The Oxe-fish [AW: the manatee] in these parts is a Royall fish, esteemed above all other fishes, very healthfull in eating, and of a good taste, either salted or fresh: And it rather seemeth Beefe then Fish, and some doubts there were, because it was eaten on fish dayes; the flesh is all grained like Beefe, and so it is cut in slices, and they dresse it at the smoake like Bacon, or hanged [483] Beefe. In the taste, if it be eaten or sodden with Cabidge, or other herbes, it tasteth like Beefe, and drest in sowce it tasteth like Mutton; and rosted, both in smell, taste, and fatnesse it is like Porke, and hath fat also.

The Fish in his making seemeth a land creature, and chiefly an Oxe, the head is altogether of an Oxe, with skinne and haire, eares, cheekes, and tongue; the eyes are exceeding small for the bodie it hath, he shutteth and openeth them when hee listeth, which other fishes doe not; over the vents it hath two skinnes wherewith he closeth them, and by them he breatheth, and it cannot bee long under water without breathing, it hath no more nor other finnes but the taile; which is all round and close; the bodie is of a great bignesse, all full of yellow haires, it hath two armes of a cubite long, with two hands like round peeles, and on them he hath five fingers all close one to another, and every finger hath his nayle like a mans nayle. Under these armes the female have two paps, wherewith shee bringeth up her young; she beareth but one at once; the inward part and the inwards of this fish are like an Oxes, with liver, and lights, &c. In the head over the eyes neere the braines it hath two stones of a good bignesse, white and heavie, they are of great esteeme, and are the onely remedie for the Stone; for beaten to powder and drunke in wine or water it causeth to void the stone, as it happened that giving it to a person to drinke, leaving other many experiences, within one houre hee voided a stone as bigge as an Almond, and remained sound, being before at the point of death. The bones of this fish are all massie and white like Ivorie. They make of it great store of *Butter, they take two leaves as from a Hogge; and the most of the Butter it hath in the taile, which being of a yard or more in length, it melteth all into Butter, it hath a good taste, and for to dresse or frie fish, and for light. It is verie good also for Medicines, as the Hogges Grease, it is white and smelleth well, it hath no smell of fish. This fish is taken with Harping-Irons; it is found in the salt Rivers, neere [484] the fresh water; it feedeth on an herbe that groweth by the borders, and within the Rivers, and where this herbe groweth, and neere the Springs of fresh water, whereof hee onely drinketh. They are verie great, some weigh tenne, others fifteene hundred, and such a fish hath beene taken, that an hundred men could not get it out of the water, but they broke it up there where it was killed."

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* Or Greace, or Oile; so after. Mantega in the Portugall word."

9: Cardim--484-485 (1583-1601) 1906 Tupinamba-1-7
116, 226, 262

"The fish Beijupira is like the Sturgeon of Portugall, and so it is held and esteemed of heere as a royall fish: it is very healthfull, fat, and of a good taste, they bee infinite, and some of their rowes are a span in compasse about: these fishes are taken in the broad Sea, with a hooke and line, it is six or seven spannes long; the bodie is round, blacke on the backe and the belly white.

The Oxe-eie is like the Tunnyes of Spaine, as well in bignesse as in making, inward as outward; it is verie fat, it hath sometime betweene leafe and leafe courses of fat as thicke as a Portugall (d) Tester; they are cut in backes and bellies like the Tunnyes, and of them is made great store and verie good (e) Butter, it hath leaves like a Hogge, is a fish esteemed and of a good taste, it deserveth well the name of Oxe fish, as well in his beautie, as his bignesse, the eies are properly like an Oxe, and therefore it hath this name.

The fish Camurupi is also a royall fish, and esteemed in these parts, the graine of it all in flakes, enterlarded with fat and grease, and of a good taste, it hath many bones through all the bodie, and is dangerous in eating. It hath a finne on the backe, which it carries alwaies raised upwards, it is of two or three quarters long, the fish is long of twelve and thirteene quarters in length, and of a good bignesse, and two men have much

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"(d) Or foure shillings a piece.

(e) Or Greace.

9: Cardim--484-485 (1583-1601) 1906 Tupinamba-2
116, 226, 262

adoe to lift up one of them, they are taken with Harping Irons, there are many of them, and much (f) Oile is made of them.

This wilde fish, which the Indians call Piraembu, (that is, a fish that snorteth, the reason is, because wheresoever it is, is heard by his snorting) is of a good bignesse, about [485] eight or nine spannes, it is of a good taste, and esteemed; it hath in the mouth two stones as broad as a hand, exceeding strange, with them they breake the Wilkes whereof they feed, the Indians esteeme the stones and weare them about their neckes as a Jewell.

There are many other fishes of sundrie kinds, that are not in Spaine, and commonly of a good taste and healthfull. Of the fishes of Portugall in these parts are also many, to wit, a fish called Tainhas, and a great multitude, and it hath beene tried that the Tainha beeing fresh, and laid to the stinging of a Snake is another Unicorne. There want no Sea-breames, a fish called Chicharros, it is like a Mackerill, Pargos, or great Sea-breames, Sargos, other Sea-breames, Garazes, Darados the Needle-fish, Cod-fishes, but these are rare, Pilchards like them of Spaine, are found at sometimes in the River of Januarie, and the most parts of the South, Scates, and Rayes; these Rayes some have

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"(f) Or Butter."

9: Cardim--484-485 (1583-1601) 1906 Tupinamba-3
116, 226, 262

in their mouth two bones, and breake with them the Wilkes.

All these fishes are so healthfull that in these parts they are eaten after Milke, after flesh, and all a whole Lent without Oile or Vineger, and it causeth no scabs nor other diseases as in Europe, but rather it is given to the sicke, though they have a Fever, or be very weake."

9: Cardim--485-486 (1583-1601) 1906 Tupinamba
116, 225

"Because this Coast is full of many Bayes, Nookes, and Creekes, there came great store of Whales to these Concaves chiefly from May to September, when they spawne and bring up their young, and also because they come to the great store of fish that at this time there is in these Creekes. They are sometime so many that ye may see fortie or fiftie together, men doe say that they doe cast the Amber that they find in the Sea, and whereof they also feed, and therefore is some of it found in this Coast; others doe say that the Sea it selfe doth cast it on the shoares with great tempests, and commonly it is found after a great storme, and all the beasts doe eate of this Amber, and great diligence is needfull after the tempests that they may not find it eaten. It is very dangerous to [486] saile in small Barkes along this Coast, for besides other dangers, the Whales overwhelme many, if they heare any ringing, they are so scared as Horses when they heare the sound of a Drumme, and are as fierce as Lions, many runne upon the shoare, and great store of Oile is made of them. They have the head open, and there they breathe, and cast at once great store of water, and scatter it so in the Aire, as if it were a great showre."

9: Cardim--486
116, 226, 861

(1583-1601) 1906

Tupinamba

"There is great store of the Sword-fishes, they are great and fierce, for they have a snowt like a Sword, all full of teeth round about, verie sharpe, and as bigge as Dogges teeth or bigger; they are a mans hand or more, and the length is according to the greatnesse of the fish. Some of these snowts or Swords are of eight or ten spannes long; with these they make a cruell battell with the Whales, for raising it upward, and striking so many strokes on her, and so fast that it is a wonderfull thing: the Sharkes resort to the bloud, and sucke it in such sort till she dieth, and so many are found dead and cut in pieces. With this snowt also they catch the fishes whereof they feed. The Indians use these snowts when they are young for to beate their children, and to feare them when they are disobedient unto them."

9: Cardim--486-487 (1583-1601) 1906 Tupinamba
116, 136, 262

"In this Coast are many Tortoises; there are many taken, whereof there are coffers, boxes for the hoasts, cups, &c. These Tortoises doe lay their egges in the sands, and they lay 200. or 300. egges at a time, they are as bigge as Hens egges, verie white and round as balles; they hide these egges in the sand, and when the young are hatcht, presently they goe to the water, where they are nourished, the egges also are eaten. They have this propertie, that though you boile or roast them the white is ever soft, the inwards are like a Hogges, and they have vents where through they breathe. They have another particularitie, that when yee turne them on their belly, they turne presently toward the Sea, neither can they live otherwise. Some of them are so bigge that of their shels they make whole Targets, and one was taken [487] upon this Coast so bigge, that twentie men could not lift, nor poise it from the ground."

9: Cardim--487 (1583-1601) 1906 Tupinamba
116, 226, 411

"Upon this Coast are many sorts of Sharkes, and in it are found sixe or seven kinds of them; it is a very fierce and cruell fish, and kils many persons, especially those that swimme. The Rivers are full of them; they are so cruell that it happened one to runne after an Indian that went in a Boate, and put him in such a straight, that the young man leaping ashore, the Sharke leapt after him thinking to have caught him, and fell on drie land where they killed him. In the broad Sea where also are many, they kill them with Snares, and Harping Irons, and they are so eager, greedie, and love flesh, and they are so devouring, that they find in their bellies, skinnes, pieces of cloth, shirts and breeches, that fall from the Sailers, they goe ordinarily accompanied with certaine verie faire fishes of divers colours called Pelgrimes. They make great store of Oile of them, and the Indians use the teeth in their Arrowes, because they are verie sharpe, cruell, and venemous, and verie seldome, or with great difficultie are they healed that are hurt with them."

9: Cardim--487[2]   (1583-1601) 1906   Tupinamba
116, 226

"The flying fishes are ordinarily of a spanne long or little more, it hath the eies verie faire, of a certaine verie gallant picture, that beautifies it much, and doe seeme precious stones, the head is also very faire, it hath wings like Reere-mice, but of a silver hue; they are much persecuted of the other fishes, and for to escape they flie in flockes, like Stares, or Sparrowes, but they flie not verie high, they are also good to eat, and when they flie they glad the Sailers, and many times they fall in the ship, and come in at the Cabbin windowes.

Botos and Toninas, are two kinds of Porpoises. Of these fishes there are great abundance, as in Europe."

9: Cardim--487-489 (1583-1601) 1906 Tupinamba-13
116, 226

"They find also in this Coast Salmonets, but they are rare, and not so esteemed, nor of so good a taste as those of Europe. The Soles of these parts are verie rare, they have this propertie, that when they are to be boiled or fried they beate them, and the more stroakes they give [488] them, the stiffer they are, and the better to eate, and if they beate them not, they are soft and nothing worth.

As in this Countrie of Brasill are many Snakes, and venemous Wormes, whereof wee will speake hereafter, there are likewise many fishes verie venemous.

The Toad fish, in their language, Amayacu, is a small fish, a spanne long, painted, it hath faire eies, taking it out of the water it snorteth verie much, and cutteth the hookes, and out of the water it swelleth much, all the poison lies in the skinne, and flaying they eate it: but eating it with the skinne it killeth. It chanced a young man to eate one with the skinne, who died almost suddenly; the Father said, I will eate the fish that killed my Sonne, and eating of it died also presently, it is a great poison for Rats, for those that eate of it doe die presently.

There is another kind of Toad fish of the same fashion that the other, but it hath many cruell prickles, as a Hedge-hogge; it snorteth, and swelleth out of the water; the skinne also killeth, especially the prickles, because they are verie venemous, fleaing it, it is eaten, and it is good for the bloudie Fluxe. There is another Toad fish, called in their tongue, Itaoça, it is three square, and the bodie such, that all of it is like a Dagger; it is faire, it hath the eies bluish, it is eaten fleade; the poison consisteth in the skinne, livers, guts, and bones, whatsoever creature doth eate it, dieth.

Puraque is like the Scate, it hath such vertue that if any touch it, he remaineth shaking as one that hath the Palsie, and touching it with a sticke, or other thing it benummeth presently him that toucheth it, and while he holdeth the sticke over him, the arme that holdeth the sticke is benummed, and asleepe; it is taken with flue-nets, and with casting Nets it maketh all the bodie tremble, and benummes it with the paine, but beeing dead it is eaten, and it hath no poison.

The Caramuru are like the Sea Snakes of Portugall, of ten or fifteene spans long, very fat, and roasted taste like [489] Pigge; these have strange teeth, and many men are maymed by their bytings, and the hand or foot where they were bitten, doe rot away. It hath over all the bodie many prickels. The Countrimen say that they engender with the Snakes; for they finde them many times knit with them, and many in the sands tarrying for the Sea Snakes.

Amoreaty is like the Toad fish, it is full of prickels, and thrusts himselfe under the sand along th shoare, and prickes the foot or hand underneath that toucheth it, and it hath no other remedie but only by fire.

Amayacurub is round and of the bignesse of the (k) Bugallos of Spaine, and are very venemous, it hath the bodie full of Wartes, and therefore it is called Curub, that is to say, a Wart in their Language.

"(k) A fish so called."

Jerepomonga, is a Snake that liveth in the Sea; her manner of living is to lie very still, and whatsoever living thing that toucheth it, remaineth so fast sticking to it that in no wise it can stirre, and so he feedeth and sustaines himselfe. Sometimes it commeth out of the Sea, and becommeth very small, and as soone as it is toucht it sticketh fast, and if they goe with the other hand to lose themselves, they remaine also fast by it, and then it becommeth as bigge as a great Cable, and so carrieth the person to the Sea, and eateth it, and because it cleaveth so fast, it is called Terepomong, that is to say, a thing that cleaveth fast.

Finally, there are many kinds of very venomous fishes in the Sea, that have so vehement a poison, that ordinarily none escapeth that eateth or toucheth them."

9: Cardim--489-490 (1583-1601) 1906 Tupinamba
116, 825

"The Mermen, or men of the Sea, are called in their language Ypupiapra; the men of the country are so afraid of them, that many of them die only with the thought of them, & none that seeth them scapeth. Some that died already, being demanded the cause, said, that they had seene this Monster, they properly are like men, of a good stature, but their eies are very hollow. The Female are like women, they have long haire, and are beautiful; [490] these Monsters are found in the bars of the fresh Rivers; in Jagoaripe, seven or eight leagues from the Bay have many bin found, & in the yeere 82. an Indian going to fish, was chased by one, and fleeing in a Canoa told it to his Master. The Master for to animate the Indian, would needs ~~go~~ see the Monster, & being carelesse with one hand out of the Canoa, it catcht hold of him, and carried him away, and hee was never seene againe, and in the same yeere died an Indian of Franciscus Lorenco Cacyro. In Port Secure are some seene, which have killed some Indians alreadie, the manner of their killing is to embrace themselves with the person, so strongly, kissing and grasping it hard to it selfe, that they crush it in pieces remaining whole, and when they perceive it dead, they give some sighings in shew of sorrow, and letting them goe they runne away, and if they carrie any they eate onely the eies, the nose, the points of the fingers and toes, and privie members, and so ordinarily they are found on the sands with these things missing."

9: Cardim--490-493 (1583-1601) 1906 Tupinamba-1-4
116, 226

"The Seas of these parts are very plentifull of Cuttles, this kind of fish hath a hood alwaies full of very blacke Inke: this is their defence from the greater fishes, for when they come to catch them, they cast that Inke before their eies, and the water becommeth very blacke, and then hee goes his waies. They take them with shooting at them, but they baite them first, they are also taken with lights by night. For to eate them they beate them, and the more, the softer they are, and of better taste.

Apula is a shel-fish like the joint of a Cane: it is rare, it is eaten and drinking it fasting in Powder, a sovereigne remedie for the Milt or Spleene.

In these parts are infinite of the Sea-fomes, and are great, as broad as a hat; they have many foulds wherewith they catch the fish, and resemble the Barberie Purses, they are not eaten; if they sting any one, they cause great paines, and cause to weepe, and so said an Indian that was stung with one of them, that he had [491] received many wounds with Arrowes, but never wept till then; they are never seene but in neape tides (or slow waters, therefore the Portugals call them Agnas Mortas, or Dead waters.)

The Uça is a kind of Crab found in the mire, and they are infinite, and the foode of all this Countrie, chiefly for the slaves of Guinea, and the Indians of the Countrie, they have a good taste, upon them is good drinking cold water. They have a particularitie to bee noted, that when they cast their shell they goe into their holes, and there they are two or three moneths, and casting the shell, mouthes and feet, they come so out, and they grow againe as before.

9: Cardim--490-493 (1583-1601) 1906 Tupinamba-2
116, 226

Guainumu is a kind of Crab so great, that a mans legge will goe into their mouth. They are good to eate; when it doth thunder they come out of their holes, and make so great a noise the one with the other, that men have gone out with their weapons, thinking they had beene enemies; if they doe eate a certaine herbe, whosoever eateth them then dieth, these are of the Land, but keepe in holes neere the Sea side.

The Aratu Crabs keepe in the trunkes of the trees, that grow in the Oowes of the Sea, when they find a Cockle that gapeth, they seeke presently some little stone, and very cunningly put it into the Cockle; the Cockle shutteth presently, and not beeing able because of the little stone it hath within, they with their mouthes doe take out the fish and eate it.

There are ten or twelve kinds of Crabs in this Countrie, and as I have said, they are so many in number, and so healthfull, that all are eaten, especially of the Indians, &c.

The Oysters are many, and some are very great, and the meate is as broad as the palme of the hand: in these are some Pearles found very rich, in other smaller are also very fine Pearles found. The Indians in old time came to the Sea for Oysters, and got so many that they made great Hils of the shels, and the fishes they carried away [492] for to eate all the yeere; upon these Hils by the continuance of time, grew great Groves of Trees, and very thicke and high, and the Portugals discovered some, and every day goe discovering others anew, and of these shels they make lime, and of one onely heape was part of the Colledge of the Bay made, the Palaces of the Governour, and many other buildings, and yet it is not ended, the lime is very white, good for to garnish and lime withall, if it bee in the raine it becommeth blacke, and for to keepe water in Cisternes it is not so sure, but for the rest as good as the stone in Spaine.

There want no Muscles in this Countrie: they serve the Indians and the Portugals for Spoones and Knives, they have a faire silver colour; in them is found some seed Pearle; there is a small kind of them whereon the Sea-guls doe feed, and because they cannot breake them, they have such a naturall instinct that taking them up into the Aire, they let them fall so many times 'till' they breake it, and then they eate them.

The Perewinkles are very tastefull, and good in this Countrie, and some seed Pearle is found in them, and so of the Perewinkles, and of the Muscles there is great store, of many and sundrie kinds.

The greatest Wilkes which are called Guatapiggoaçu, that is, a great Wilke, are much esteemed of the Indians, for of them they make their Trumpets, Furnitures, Beades, Brooches, Earerings, and Gloves for the children, and they are of such esteeme among them, that for one they will give any one person that they have captive: and the Portugals gave in olde time a Crowne for one: they are as white as Ivorie, and many of them are of two quarters broad, and one in length.

The Piraguaig are also eaten, and of the shelles they make their Beades: and for so many fathome they give a person. Of these the Sea casteth up sometimes great heapes, a wonderfull thing. Of Wilkes and Skallops there is great quantitie in this Countrie, very faire, and to bee esteemed, of sundrie kinds. [493]

They find great store of white stone Corrall under water, it groweth like small Trees all in leaves, and Canes as the red Corrall of India; and if this also were so, there would be great riches in this Countrie, for the great abundance there is of it, it is very white, it is gotten with difficultie, they make lime of it also.

There are great multitudes of Prawnes, because this Coast is almost all environed with shelves, and Rockes; there are also many Sea-ruffes, and other Monsters found in the Concavities of the Rockes, great Cranesses or Crabbes like those of Europe; it seemes there bee none in these parts."

9: Cardim--493 (1583-1601) 1906 Tupinamba
116, 137

"The Mangue Trees are like the Swallowes, or Willowes of Europe, there is so great quantitie of them in the armes or creeks that the Sea maketh within the Land, that many leagues of the Land is of these Tree, that are watered with the tides. We travelled I say leagues, and whole daies in the Rivers where these Trees are, and they are alwaies greene, faire and pleasant, and of many kinds. The wood is good to burne, and for to build houses, it is very heavie and hard as Iron; of the barke they make Inke, and it serveth to tanne Leather, and they are of many kindes. A certaine kind of them doe cast certaine twigs from the top of their length some times as long as a Launce, till they come to the water, and then they cast many branches and rootes, and these branches remaine fast in the earth, and while they are greene these twigs are tender, and because they are hollow within, they make good Flutes of them."

9: Cardim--493-494 (1583-1601) 1906 Tupinamba
116, 136

"In these Creekes [mangrove swamps] are a certaine kinde of Gnats called Mareguis as small as Hennes Lice, they bite in such sort, that they leave such a Wheale, smart and itching that a man cannot helpe himselfe, for even through the clothes they pricke, and it is a good penance, and mortification to suffer them on a Morning, or an Evening; there is no other remedie to defend themselves from them, but to anoint themselves with dirt, or to make a great fire and smoke.

In these Creekes are many Crabs, Oysters, and Water [494] Rats, and there is one kind of these Rats, a monstrous thing, for all the day they sleepe, and wake all night.

In these Creekes the Parrets breeds, which are so many in number, and make such a noise, that it seemeth the noise of Sparrows, or Dawes.

On the Sands they finde great store of Parsley, as good and better, then that of Portugall whereof also they make Conserves."

9: Cardim--494-495 (1583-1601) 1906 Tupinamba-1-2
116, 136

"Birds that doe feed, and are found in the salt water.

The Bird Guiratinga is white, of the bignesse of the Cranes of Portugall; they are extreame white, and have verie long feete, the bill verie cruell and sharpe, and verie faire, of a verie fine yellow, the legges are also verie long, betweene Red and Yellow. On the necke it hath the finest Plume Feathers that can bee found, and they are like the Estridges Feathers of Africa.

Caripira by another name Forked-tayles, are many; they are called Forked-tayles, because their taile is divided in the middle; the Indians make great account of the Feathers for the feathering of their Arrowes, and say that they last long, at sometimes they are verie fat, the fat is good for the loosenesse. These Birds doe use to bring newes a land of the ships, and they are so certaine in this that very seldome they faile, for when they are seene, ordinarily within twentie or thirtie daies the ships doe come.

Guaca is properly the Sea-mew of Portugall, their ordinarie food are Cockles, and because they are hard, and they cannot breake them, they take them in their bill, and letting them fall many times they breake them and eate them; of these Sea-meawes there are an infinite number of kinds, that the Trees and the strands are full of them.

Guirateonteon is called in Portugall Scald-pate, it is called Guirateonteon, that is, a Bird that hath deadly accidents, and that dieth and liveth againe, as though it had

9: Cardim--494-495 (1583-1601) 1906 Tupinamba-2
116, 136

the Falling sicknesse, and these fits are so great that [495] many times the Indians doe find them along the strands, and take them in their hands, and thinking they are dead doe fling them away, and they assoone as they fall doe rise and flie away, they are white and faire, and there are other kinds of these that have the same accidents."

9: Cardim--495 (1583-1601) 1906 Tupinamba
116, 136

"The Calcamar are as bigge as Turtle-doves, or Pigeons; the men of the Countrie say, that they lay their Egges in the Sea, and there they hatch, and breed their young; they flie not, but with their wings and feet they swimme very swiftly, they foreshew great calmes and showres, and in calme weather they are so many along the shippes that the Mariners cannot tell what to doe, they are even the very spite it selfe, and melancholy.

The Ayaya are as bigge as a Pye-annet, more white then red, they have a faire colour of white bespotted with red, the bill is long and like a Spoone. For to catch the fish, it hath this slight; it striketh with the foot in the water, and stretching out his neck, tarrieth for the fish and catcheth it, and therefore the Indians say it hath humane knowledge.

The Caracura is small and gray, it hath faire eies with a verie faire red circle, it hath a strange note, for he that heareth it thinketh it is of a verie great bird, it beeing verie small; for it singeth with the mouth, and jointly behind it maketh a noise so sounding, loud and strong, though not swelling verie well, that it is a wonder, it maketh this sweet Musicke two houres before day, and at Evening till the Evening twilight be done, and ordinarily when it singeth, foresheweth faire weather."

9: Cardim--495-496 (1583-1601) 1906 Tupinamba
116, 136

"The Guara is as bigge as a Pye-annet, it hath a long bill with a crooked point, and his feet of a quarter or span long, when it is hatched, it is blacke, and after becommeth gray, when it alreadie doth flie, it becommeth whiter then any Dove, afterward it turneth to a bright red, yet at length it becommeth redder then Scarlet it selfe, in this colour he continueth till his death, they are many in quantitie, but they have no other kind. They breed well in Houses, their food is fish, flesh, and other things; their [496] food must be alwaies in water, the Indians esteeme greatly the Feathers of these, and of them they make their Diademes, Fringes wherewith they cover the Swords they kill withall, and they make Bracelets to weare on their armes, and fasten them to their haire like Rose-buds, and these are their Jewels, and Chaines of Gold wherewith they adorne themselves in their Feasts, and they so much esteeme, yea, they beeing so much given to eat humane flesh, they give many times the enemies they have for to eat in change for these Feathers. These birds goe in flights, and if the Sunne doth shine on them upon the Sands, or in the Aire, it is a faire thing to behold. Many other birds there are that do feed on the Sea, as Hearn-shewes, Cormorants, and a certaine kinde of Eagles (which are our Asperalles) which would bee tedious to recite."

9: Cardim--496 (1583-1601) 1906 Tupinamba
116, 136

"The maine Rivers wherewith this Province is watered are innumerable, and some verie great, and have verie faire barres, not wanting in the Rivers, Brookes and Fountaines, whereof the Countrie is verie plentifull, and the waters ordinarily are verie faire, cleere and healthfull, and plentifull of infinite fishes of sundrie kinds, of the which some are of an exceeding greatnesse, and of great value, and verie healthfull, and are given unto the sicke for Medicines. These fishes doe the Indians catch with Nets, but ordinarily with Hooke and Line. Among these there is a royall fish of a good taste and savour, that is verie like the Sturgeon of Spaine, this is called Jau, they are of fourteene and fifteene quarters long, and sometimes bigger, and verie fat, and they make Butter (or Grease) of them. And at sometimes the fish is so much, they fat their Hogges with it. In the small Creekes are manie Shrimpes, and some of a quarter and more in length, and of a verie good taste and savour."

9: Cardim--496-497 (1583-1601) 1906 Tupinamba
116, 136

"Fresh water Snakes (and Creatures of the water.)

The Snake Cucurijuba is the greatest, or of the greatest that are in Brasill, notable as well for greatnesse as beautie, some are taken of five and twentie or thirtie foote [497] long, and a yard in compasse. It hath a Chaine along the backe, of notable Pictures and verie faire, that beginneth at the head and endeth in the Taile; it hath Teeth like a Dogge, and laying hold on a man, Cow, Stagge, or Hogge, winding it with certaine turnes of her Taile, it swalloweth the said thing whole. And after she hath it so in her belly, she lets her selfe rot, and the Ravens and Crowes do eate her all, so that there remaineth nothing but the bones, and afterward it breedeth new flesh againe, and reneweth as before it was. The reason whereof is (say the men of the Countrie) because while it putrifieth it hath the head in the mire, and having life in the noddle they live againe; and because this is knowne alreadie, when they finde them putrified, they seeke out the head and kill it. The manner of their feeding is to waite for their prey, either beasts or people laide along by the waies, and when it passeth, it winds it selfe about it, and killeth and eateth it. After they are full they sleepe in such sort, that sometimes they cut two or three pieces of their Taile, they not waking, as hath happened that after they had cut two pieces of the Taile of one of these, the next day they found her dead with two wild Bores in her belly; and it was about twelve yards and a halfe long."

9: Cardim--497-498 (1583-1601) 1906 Tupinamba
116, 136

"The Snake Manima keepeth alwaies in the water, it is yet greater then the other abovesaid; it is much painted: and from his Pictures did the Gentlies of Brasill take the painting of themselves. That Indian hold himselfe for blessed, that it doth shew it selfe unto, saying, they shall live long, seeing the Manima did shew it selfe unto him.

Many other kinds of Snakes there be in the Rivers of fresh water, which I leave for brevitie sake, and because there is nothing in particular that can be said of them.

The Jacare Lizards are of a notable greatnesse, and some are as bigge as Dogges, their snowt is like a Dogge, and so have they their Teeth verie long, they have over all the bodie certaine plates like an armed Horse, and when they arme themselves, there is no Arrow can pierce them, they are painted of divers colours, they doe no hurt to the [498] people, but rather they take them easily with Snares, some have beene taken of fifteene quarters (or spans) long, and the Indians esteeme them much, and hold them for estate as the Rimbabas, that is, Dogges, or any other thing of estate. They keepe in the water, and on the land, they lay Egges as bigge as Geese, and so hard that striking one against another, they tingle like Iron. Where these doe haunt they are presently perceived, by the great cries they give; the flesh of these smelleth very much, especially his Cods of Muske, and they are of esteeme, their dung hath some vertue, especially it is good for the Lelidas."

9: Cardim--498 (1583-1601) 1906 Tupinamba
116, 136

"The Jaguarucu is a beast greater then any Oxe, it hath Teeth of a great quarter long, they keepe in and out of the water, and doe kill men; they are rare; some of them are found in the River of Saint Francis, and in Paraguacu.

The Atacape are Woolves smaller, but much more hurtfull, for they come out of the water to watch for men, and being verie swift they kill some persons and eate them.

The Jaguapopeba are the true Atters of Portugall. There is another small beast of the bignesse of *it is called Zariguemeiu, these have rich Skinnes for Furres; and of these water beasts, there are many other kinds; some doe no hurt, others are verie fierce.

The Baepapina are a certaine kind of Mermen as bigge as children, for they differ nothing from them, of these there are many and doe no harm.

There be many of the water Hogges Capijgoara, and are of the bignesse of land-hogges, but they differ in fashions; in the roofe of the mouth it hath a very great stone that doth serve him for great Teeth. This the Indians hold for a Jewell for their children, sonnes and daughters. It hath no taile, they continue long under water, but they lodge on the Land, and in it they bring up their young; their foode is grasse, and fruites that they find along the Rivers."

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9: Cardim--498-499 (1583-1601) 1906 Tupinamba
116,136

"In the fresh Rivers of waters are many kinde of Igta Scallops, great and small. Some are so bigge as good [499] Sives, and serve to sift their meale with them; other are smaller, and serve for Spoones, all of them are long, and of a silver colour, in them are some Pearles.

In the Rivers are found many of the Cagados, (a Sea bird so called) and they are so many in number, that the Tapuyas doe feed fat in a certaine time of the yeere with the Egges, and doe seeke for them as for some other daintie food.

There want no Frogges in the Rivers, Fountaines, Puddles, and Lakes, and they are of many kinds especially these Guirarici. The feare that the Indians have thereof is a wonderfull thing, that of the onely hearing it they die, and tell them never so much they have no other remedie, but let themselves die, so great is the imagination and apprehension that they take of the hearing it sing, and whatsoever Indian that heareth it dieth, for they say it doth cast from it selfe a brightnesse like a lightning.

All these maine Rivers have so great and so thicke Woods on the one side and the other, that they saile many leagues by them and see no ground, on either side, in them are many things to be told, which I omit for brevities sake."

9: Cardim--499-500 (1583-1601) 1906 Tupinamba
116, 136

"Of the Beasts, Trees and Herbes, that came from Portugall, and doe grow and breed in Brasill.

This Brasill is alreadie another Portugall, and not speaking of China, which is much more temperate and healthfull, without great heates or colds, where the men doe live long, with few sicknesses, as the Collicke, of the Liver, the Head, the Breast, Scabs, nor any other Diseases of Portugall. Neither speaking of the Sea, which hath great store of fish, and wholsome, nor of the things of the Land, which God hath given to this Nation, nor of many other commodities which the men have to passe their lives withall; though the commoditie of houses is not great, for the most of them are of mud walls, and thatched, though now they beginne to make buildings of lime and stone, and tile, neither are the commodities for [500] apparell many, because the Countrie yeeldeth no other cloth but Cotton-wooll. In this place the people are in great need, especially from the River of Januarie, unto Saint Vincent, for want of ships to bring Merchandize and Clothes, but in the most Captaineships they are provided of all kinde of clothings and Silkes, and the men goe well apparelled, and weare many Silkes and Velvets. But it is alreadie Portugall as I said for the many Commodities that from thence doe come unto it."

9: Cardim--500-501 (1583-1601) 1906 Tupinamba-1-2
116, 177, 231

"In this Province is a good breed of the Horses, and there be alreadie great abundance of them and very good Jennets of a great price, that are worth 200. and 300. Duckets and more. and there is alreadie running at the Geese, at the Ring, at Canes, and other Sports and Skirmishes, and from hence they beginne to provide Angola of Horses whereof they stand in great want.

Though this Countrie hath weake pastures, and in Port Secure is an Herbe that killeth the beasts if they doe eate it, notwithstanding there is a great number of them alreadie, and all Brasill is full of great Heards, and some have 500. some a 1000. heads, especially in the fields of Piratininga, because it hath good pastures, and are like to them of Portugall, and it is a pleasant thing to see the young breed that is there.

The Swine doe like very well heere, and they beginne to have great multitudes, and heere it is the best flesh of all, yea, better then Hennes flesh, and it is given to the sicke, and hath a very good rellish and taste.

Unto the River of Januarie are many sheepe found alreadie, and Weathers, and they fatten so much that they burst with fatnesse: it is not here so good flesh as in Portugall.

The Goates are yet but few, but yet they like well in this Countrie, and doe multiply verie much, and in a short time there will be a great multitude.

The Hennes are infinite, and greater then in the Realme of Portugall, and because the Countrie is temperate they breed well, and the Indians doe esteeme [501] them, and breed them within the Maine, three hundred and foure hundred leagues; the flesh here is not so

9: Cardim--500-501 (1583-1601) 1906 Tupinamba-2
116, 177, 231

good as in the Realme.

The Hennes of Peru, like well in this Countrie, and there is great abundance of them, and there is no Banquet where they are not a dish.

The Geese doe like well in this Countrie, and are in great abundance; there is also here another kind of the Countrie it selfe, and are farre greater and fairer.

The Dogges have multiplied much in this Countrie, and are of many kindes; they are esteemed heere aswell of the Portugals which brought them, as of the Indians that esteeme them above all the things they have: because they helpe them in their hunting, and are domesticall creatures, and so the women doe carrie them on their backe from one place to another, and nourish them as Children, and give them sucke at the breast."

9: Cardim--501-503 (1583-1601) 1906 Tupinamba-1-3
116, 177, 241

"Trees with prickles, as Orenges, Pomecitrons, Limons * of both kinds, of sundrie sorts do grow well in this Countrie, which almost all the yeere have fruit, and there are so great Orenges and Pomecitron Groves, that even among the Woods they grow, and the abundance is so great of those things that they are not set by. They have a great enemie, the Ants, notwithstanding there is great abundance, without ever being watered, and as there wanteth no Sugar, they make infinite Conserves, to wit, of Citrons, Limons, the flowres, &c.

The Fig-trees grow verie well heere, and there bee many kindes, as long Figges, blacke Figges, Figge-Dates, and many other kinds, to the River of Januarie, that are hotter ground, they yeeld two crops in the yeere.

In the River of Januarie and Saint Vincent, in the fields of Piratininga, doe grow many Quinces, and yeeld foure crops a yeere, one after another, and there are men that with verie few Quince Trees doe gather, ten, and twelve thousand Quinces, and here they make great store of Marmelets and verie shortly will those of the Iland of Madera be spared. [502]

There are many sorts of Grapes, as Feriads, Boaes, Bastard, Greene, and Gallizian Grapes, and many other. To the River of Januarie they have all the yeere Grapes, if they will have them, for if they cut them everie moneth, they beare everie moneth

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"* For one kind are called Limas, as it were the Female."

9: Cardim--501-503 (1583-1601) 1906 Tupinamba-2
116, 177, 241

Grapes successively. In the River of Januarie especially in Piratininga, are Vineyards, and are so loaden that they bow to the ground, they yeeld but one crop. They beginne alreadie to make Wine, though with trouble to preserve it, for in wood the Worme doth presently eate thorow, and earthen vessels they have none, but seeke remedies of their owne, and doe continue it, and in a short space they will have many Wines.

In the River of Januarie and Piratininga, are many Roses; one, Damaske Roses, whereof they distill great store of Rose-water, and Conserve of Roses for to purge, and not to purge, for of the other they have not, they seethe the Damaske Roses in water, and straining them they make Conserve of Roses very good wherewith they doe not purge.

Muske Melons want not in many Captaine ships, and are good and fine, many Gourds whereof they make Conserves, many Beets whereof they make it also, Cabbages, Cowcumbers, Raddishes, Turnops, Mustard, Mintes, Coriander, Dill, Fennell, Pease, Leekes, Onions, Garlicke, Borrage, and other Pulses which were brought from Portugall, and grow well in this Countrie.

In the River of Januarie, and fields of Piratininga, groweth Wheate, they use it not because they have no Horse-mils, nor Water-mils, and they have also great trouble in the gathering of it, for because of the many waters, and ranknesse of the ground it commeth altogether, and it multiplieth so much, that one Corne beareth sixtie and eightie Eares, and some beeing ripe, others grow anew, and it multiplieth almost in infinitum.

9: Cardim--501-503 (1583-1601) 1906 Tupinamba-3
116, 177, 241

Of lesse then a (i) quarter of Barley that a man sowed, in the field of Piratininga, hee gathered sixtie and odde (k) Alqueires, and [503] if men would give themselves to this commoditie, the Countrey would be verie rich and plentifull.

There are many sorts of Basill, and Gilliflowres Yellow, and Red, and doe grow well in Piratininga, and other smelling herbes, as the (l) Onion sese, &c."

"(i) That is foure bushels and an halfe.

(k) Note that the Alquerque containeth bushels.

(l) An herbe so called."

9: Cardim--503 (1583-1601) 1906 Tupinamba
116, 136, 515

"Above all this, Brasill hath one commoditie for men to live, that in it doe live disorderly, that there are but few Lice or Fleas, but among the Indians, and Guinne Moores there are some Lice; but there want no Hornets, Dorres, Waspes, Flies, and Gnats of so many kinds, and so cruell and venemous, that stinging any person, the place swelleth for three or foure dayes, especially in the fresh men, which have their bloud fresh and tender, with the good Bread, Wine and delicate fare of Portugall."

9: Cardim--506-507 (1583-1601) 1906 Tupinamba
116, 177

"Articles touching the dutie of the Kings Majestie our Lord, and to the common good of all the estate of Brasill. Written (as is thought) by the Author of the former Treatise.

His Majestie hath a great obligation to the Indians of Brasill, to aide them with all corporall and spirituall remedie. For almost all those of this Coast are almost consumed with sicknesses, warres and tyrannies of the Portugals, and those which escaped, went into the Maine to their kindred, and neither have these their lives there. For when the ransomes of slaves did end, which were held for lawfull, they invented Armies for to goe to the Maine to bring them to the Sea for to serve themselves of them perpetually.

These companies are made in this manner, three or foure or more persons doe joyne, and everie one of them doe put in so much stocke, and aske license of the Governour to goe into the Maine to bring free Indians, the Governour grants it, with his order, to wit, that they bring them without any force or deceit, but with their owne good will, declaring to them, that they [507] come to serve the Portugals, and to helpe them in their labours, Sugar-mills and other workes. Having this License, the Venturers doe joyne people to send into the Maine, to wit, Interpreters, and other persons, that sometime came to fiftie or sixtie with their pieces and other weapons, and with many Indian Archers both free and bond, that doth carrie their burdens of the ransome and the victuals, and with helpe if by deceit they cannot bring the people they goe to seeke, they may bring it by force."

9: Cardim-- 507-508 (1583-1601) 1906 Tupinamba
116, 177

"With this License in this manner they depart, and never keepe the order set downe, as it is manifest and all doe openly confesse without contradiction, for presently when they are departed they say, that if that should be declared unto them there, that certaine it is, that no Indian will come, and therefore they must use deceits and force, for they have no other meanes to move them from their Countries, and with this purpose they goe, without any regard of the order, neither of them that goe to the Maine, nor of the Justices when they come from thence, and so they use these Licenses, without any examining of them. Now when they come to the Townes of the Indians, that are within the Maine, 100. and 200. leagues, they beginne presently their deceits, saying that they come for them by commandement of the Governour, that they may come to enjoy the good things of the Sea, and that they shall bee together in their Villages by themselves, and at their will (without making any manner of repartition) and that from thence they shall helpe the Portugals in their warres, and other things. Other whiles they tell them that the Governour, and the Fathers of the company doe send for them for to bee in the Churches of their kinsmen, which doe learne the things of God, naming some ancient principal Indians, whom they much esteeme, and hold as Fathers, and that they wil be with them, and for this there hath beene some of these Interpreters, that ordained among themselves one, whom they fained to be a Father of the [508] company, with a shaven crowne, and a long habit to deceive them more easily."

9: Cardim--508 (1583-1601) 1906 Tupinamba
116, 177

"When these deceits, & other such do not prevaile, they use violence, labouring to kil some, that doe hinder this comming, for the which it hath hapned to put poison in the vessels of their wine, with many other inventions, wherwith they feare them. As once, that comming alreadie by the way, because one of the principall Indians did shew to come with an evill will, and did impart it with the rest, it is said that they tooke for a remedie two or three to remaine behind with him alone, and being asleepe they choaked him with a Towell, and gave out, that hee died suddenly, because he would not come. Other whiles they kill some of other Nations, that are by the way, all to the end, that those which they bring doe not goe backe, and in this manner they bring such a number of them, without provision of necessarie food, that by the way with hunger and evill usage, a great part of them doe die, and those that doe come are in such a case, and so weake, that it is needfull before they come into the houses, the Fathers of the company to goe about the Woodes christening the children at their Mothers breasts that they may not die unbaptized, and others they find halfe dead, and full of flies, that the Mothers have left, as not able to bring them."

9: Cardim--508-509 (1583-1601) 1906 Tupinamba
116, 177

"Being come to the Sea those that scape alive, having promised them that they will put them in Townes, at their owne will, presently the venturers doe divide them among themselves, and many times they separate fathers from children, wives from husbands, brethren from brethren, &c. and every one carrieth his part to their places, some one hundred, another two hundred, another thirtie, &c. every one according to the stocke he putteth in. Besides this, they give their share to the men that went to bring them (for this is the money they pay them withall) to one foure, to another ten &c. and as many of these have no lands for to maintaine them, they sell them presently to others, and so they have [509] marked and sold a great number to these and other Captaineships, and as the poore men doe see themselves deceived, and toiled with over-much labour, with pure griefe they die, and some runne away and goe even to their enemies, willing rather to be eaten of them, then to abide such usage among the Portugals, and in this sort of 30. or 40000. soules, that have beene brought, I know not whether 3000. bee alive, and with this a great part of the Maine is destroyed. For the same licences doe the Captaines give in their Captaineships, and the same is used."

9: Cardim--509-510 (1583-1601) 1906 Tupinamba
116, 177

"These vexations and tyrannies, are the cause that the Indians lose the patience, which alwaies they have had exceeding, and doe kill some Portugals. Now in the Maine of the Bay the Tapuyas a people which alwayes had great friendship with the Portugals, and gave them passage through their Countries, and aide to bring the Indians abovesaid, did rise with the deceits and lies of certaine Portugals, that went thither with title of bringing Saltpeeter, and killed some eighteene or twentie of them. Some of the Maine of the Captaineship of the Holy Ghost, did kill certaine Indians that certaine Mestizos did carrie with them, going thither to play their accustomed prankes, for within their owne houses they would have killed them, and the Mungrels escaped by flight, and with this that people is alreadie an enemie of the Portugals. The Maine of the River of Januarie with such other lyes did revolt, being before our great friends, and killed some Portugals, having a little before a Father of the company gone thither at the request of the Inhabitors of the Citie, and had beene sixe moneths with them, confirming them in the friendship of the Portugals, and preaching the faith unto them and brought from divers and remote places some 600. soules which now are Christians baptized almost all in their Towne with a Church made within the River of Januarie, which are great helpe for the defence of that Citie, and they helpe every one to doe their worke: and many other remayning [510] moved for to follow their Kinsmen, with this revolting all ceassed, and so there as also in other places, the gates unto Conversion are altogether shut up."

9: Cardim--510 (1583-1601) 1906 Tupinamba
116, 177

"To the Maine of the Bay, twice the Fathers of the company have gone at their owne cost, (with helpe of the Indians christened, which doe teach,) to bring some people for to furnish the Churches, which beginnes to diminish, and to preach the Law of God unto them. And there they found of this Soule-lesse people, that were in the Townes of the Indians, as in their owne houses, and the Fathers bringing some number of Indians, which came from verie farre to become Christians. These Portugals laboured by all meanes possible to disswade them. Sometimes preaching to the Indians, that the Fathers brought them deceived, and that heere they would take away their Customes, as the drinking of their Wines, their many Wives, and whip their children, &c. the which is an use and custome among these pratlers for to discredit the Fathers. Not being able to prevaile by this meanes, they tooke another way and did contract with some other Indians, of the principallest of those that remained there, that they should sell them those which the Fathers carried, giving them great ransomes for them, and with this they pretended to take them away perforce, before their eies, so that it was needfull the Fathers to bid the Indians to defend themselves, and with this remedie they left them. Others came to the high-waies and did steale them that the Fathers brought, as one Mestizo which tooke some twentie and odde, and transported them by another way, taking wife and children, brethren, and all the Family from a principall Indian, and left him alone because he was sore hurt in one foot, and was not able to goe."

9: Cardim--510-511 (1583-1601) 1906 Tupinamba
116, 177

"With these jarrings of these men of this trade, the Indians know not whom to trust, nor whom to beleeve, and by the same that they heare already of the usage that is done here to theirs, that come to the Sea. For this cause a great principall Indian of the Mountaine [511] of Rari, that is from hence about two hundred leagues, where now is the greatest force of people, that escaped from the tyrannies, sent hither a Sonne of his to see how it went, and being true that which the Fathers had said, that he should make heere some provision for food sowing some grounds, and to returne thither with some Father for him and for all his Family; for to come and receive the law of God. The Sonne came, and finding the truth, and seeing the usage that is done to theirs in the Sugar-workes, and other labours of the Portugals, he presently husbanded some grounds in one of the Townes of the Christians, that are in protection, and doctrine of the Fathers, with a determination to goe and bring his Father as he commanded him. Many other of this Fort did leave their Fathers, being mooved in that Mountaine, but with feare of these assaults abovesaid they dare not come. Likewise they have here no grounds fitting for their maintenance, for it is all occupied by the Portugals. Besides this the Nation of the Tapuyas, which have divers Languages, doe not agree well in the Sea Coast, for ordinarily they live here of the Mountaine, and in their owne Countrey they might have the Evangelicall Law preached unto them."

9: Cardim--511-512 (1583-1601) 1906 Tupinamba
116, 177

"All the abovesaid well considered, it seemed necessary that his Majestie should forbid these adventurings, sending a commandement, that none might goe thither without expresse warrant of his Majestie, under great penalties, the which with effect might be executed, and that neither the Governours might give any licence for them, seeing how they which carrie the said Licenses never kept, nor will keep the order given them, as aforesaid. For all men know and say, that if it be kept, never will any Indian come from the Maine, as untill now none came but deceived, and this being so publicke, and daily, and not the fault of one or two particular men, but a common use of all the Countrey that it passeth before the eies of the Justices, never [512] untill this houre did the Governours forbid them, rather past by it not punishing any of them that so brought them, nor redressing the poore Indians. These adventurings taken away, the Fathers would adventure themselves to goe among them, to preach the faith of Jesus Christ, and make a Christianitie, and in time, Portugals or Spaniards, might goe thither, but such as were men of a good conscience with order from his Majestie, that might inhabit, and helpe in the conversion, and in this manner, by the grace of God all that people would bee subject to the yoke of the faith, and obedience of the King our Lord."

9: Cardim--512 (1583-1601) 1906 Tupinamba
116, 177

"The Indians that are brought from the Maine, and are in the power of the Portugals, and all that are by the Coast of Brasill, as wel free as slaves, have no kind of doctrine by obligation, that is imposed upon them; for neither Bishops, nor Curates have any care of it, bearing themselves upon the Fathers of the company, and in thirty foure yeeres since that the company was sent to these parts by the King Don John the third, no Curate in all Brasill did ever say Masse in respect of the Indians, or slaves borne in the Countrey; only they baptize the children with their offerings, and those that are already growne they need no more preparation, then to bring them to be baptized, without giving them any other knowledge of the faith, & so it hapneth by their ignorance, that not only they receive not the grace of Baptisme, but also sometimes not the character. It is pittie to see the little regard that is had in this, being the principall dutie of the King our Lord."

9: Cardim--512-513 (1583-1601) 1906 Tupinamba
116, 177

"The Fathers of the company since they entred in to Brasill, tooke this matter effectually, and in all places where they have houses, there is alwaies a particular Masse said for the slaves all Sundayes and Feast dayes, catechising them every day, and sometime Morning and Evening: They labour to learne the Countrey Language, and instruct them in the matters of faith, [513] and law of God, they baptize, marrie, and doe shrieve, and administer other Sacraments unweariedly. But because they cannot accomplish all, and many doe perish in want for the Curates take no care of them (as if they were not their sheepe) it is necessary that his Majestie doe provide in this some more effectual remedies.

The first remedie offered was, that his Majestie should command to make a Catechisme in that Brasilian Language, which is universall from the River Maravyon, unto the River of Plate, and should be imprinted at his Majesties cost, and to enjoyne every Curate to have it, and to teach by it. For though the most of them have not the language, they may notwithstanding learne to read it very well, and to teach by the Booke, as at the beginning, and even now some Fathers of the company doe, that the Indians hearing him reade will understand, &c."

9: Cardim--513 (1583-1601) 1906 Tupinamba
116, 177

"It is very necessary that his Majestie doe command to examine the Justice that these Portugals have to serve themselves of these free Indians they bring from the Maine in the manner abovesaid, for although they hold them with a title of free, they have no libertie but in name, for in truth they are more then Captives, according to the usage they have. For first, as touching the soules, they care not for their doctrine, nor that they bee baptized, married, or live, like Christians, they have no other respect but of their service, as of any other brute beast, and so let them live in adulterie, without hearing Masse, or shrieving, and many die without Baptisme. As touching their bodies, their labours are immoderate and perpetuall by night and by day, contrarie to the nature of the Indians, which are sustained with very little labour in their Countries. If they fall sicke they have then lesse care of them then of their slaves, for of these because they cost them their money, they have more regard, as the Masters themselves doe confesse."

9: Cardim--514 (1583-1601) 1906 Tupinamba -1-2
116, 177

"Those that have them in their power, are served of them, as of slaves, all their lives, not letting them goe to another Master or place, though it be to the Churches of their kinsmen, that are Christians, where they may be better instructed in matters of the faith, and of their salutation; and if they doe goe to any place, though it be to the said Churches, they labour by themselves, and by the Justices, to bring them againe, as indeede they doe bring, and put them in Irons, as though they were slaves. Whence ariseth a great scandall to the Indians Christian, their kinsmen, some of the which, as yet are tender Plants in the faith, forsake the Churches and flee with their familie about the woods, grieved with the injuries that are done to theirs, especially in matter of libertie, which they so muchesteeme, and for feare they will doe the like with them, and so wandering are lost and never seene againe; and truth it is, that if it were not for the continuall care and vigilancie that the Fathers of the companie have over them, and the love the Indians doe beare them, because they are their masters; and seeing that for their defence they are hated of the Portugals, and murmured at, they had not continued, no not these three small towns of Christians of the Baye, wherein may be about 2500. soules, which onely escaped of eleven Churches, that there were, wherein were gathered more then 40000. nor other Townes likewise of Christians, that are about the Captaine shippes. Neither had Governors nor Captaines sufficed for to have sustained them (as the experience hath showen) for they would not have suffered such vexation, though they

9: Cardim--514 (1583-1601) 1906 Tupinamba - 2
116, 177

had died for it, as others did already at the beginning, running away and dying, wherewith the coast was disinhabited."

9: Cardim--514-515 (1583-1601) 1906 Tupinamba-1
116, 177

"Not onely doe the Portugals serve themselves of the free Indians above said, which they bring from the maine; but they sell them also to others, and they say with title of free, but the price is such, that a lawfull slave is sold no deerer, and so the goods, that [515] without them was worth. I put the case 2000. Duckets, with them they give it for 4000. and these that doe but it, doe take already mastership of them, as of slaves, that cost them their money, and so from hand to hand their captivitie increaseth, and though they say that they are served of them, as of hired men, the pay for their service is nothing; for it they give a cotten garment to one or two of the principallest of them, which they weare in their service, they doe not neither is it possible to give it to 100. or 200. that they keepe, as they themselves confesse; with the like usages many of the said Indians either eate earth till they kill themselves, or let themselves dye verie easily with meere griefe and sadnesse. And because jointly with this the punishments they give them are like the slaves, and these buyings and sellings are not used particularly betweene one or two persons secretly, but it is an use and custome in all the Countrie, without any justice looking into it. Finally, they are not onely served of them all their life, but they give them also in mariages to Sonnes and Daughters as a dowrie; and at their deaths they remaine in their wils with the name of free, but bound to serve their children perpetually, whom they leave them unto as hæreditario jure, and so the heires goe to law about them, and have judgements, as if they were lawfull slaves."

9: Cardim--515-516 (1583-1601) 1906 Tupinamba
116, 177

"As touching the justice that is used with the Indians, the King our Lord is to understand, that although his Majestie as all the Kings his predecessors doe recommend alwaies this matter of the Indians to the Governours above all as their principall duetie, with very effectuall words, notwithstanding the justice that untill now hath beene in Brasil toward them was none or verie little, as it is plainely seene by the assaults, robberies, captivities, and other vexations that alwaies were done to them, and even now are done. Against the Indians was alwaies a rigorous justice, they have already beene hanged, hewen in peeces, quartered, their hands [516] cut, nipped with hot pincers, and set in the mouth of peeces, and shot away the Indians for killing or helping to kill some Portugall (which peradventure had well deserved it at their hands) but having persons, not a few in Brasil, as alwaies there were, and yet there are, notoriously infamous for robbing, stealing, branding, selling, and killing many Indians, never untill this time was there any show of punishment, and it is to be feared, seeing it wanteth on earth, that it will come from heaven on all the inhabitants of Brasil."

"The eight Article is touching the Indians exceeding services without reward.

The ninth Article is to prevent their totall destruction, which cannot but follow the practise of Portugals in making slaves of them by sowing quarrels, and interessing themselves on one side, by burning, &c.

All the coast of Brasil doth want and is destitute of Priests that may be Curates for the soules, for in the Bay, except three or foure that doe serve in the high Church, and one that serveth for Curate in one Parish, that did learne in the colledge of the Companie: there are no Priests that know how to doe their office, and their customes and lives are much blemished, for many of them came suspended from Portugall for grievous crimes, and also for incorrigible; and here as they want Priests they are presently enabled and made cures of soules, and although in the three Colledges of the companie that are in this Countrie, Sc. in the Bay, Pernambuco, and the River of Januarie, are ordinarie lectures of matters of conscience, there is no Priest that will heare it, and as they are most ignorant, they doubt nothing, and so they absolve and dispence more then Popes with great losse of the soules; and such there was, that dispensed with a parishioner of his to communicate after he had drunk, whereby may be conjectured what the rest will doe. And with this they doe other follies, and misbehaviors in the celebrating of the masse before the people, that they seeme altogether [517] fooles. And their life is pittifull, for finally their care is to fill themselves with money, meate, and drinke, and to follow the lusts of the flesh, with a great scandall of the secular."

9: Cardim--517 (1583-1601) 1906 Tupinamba
116, 177

"Those are very rare, and may bee told with the finger through all the coast, which doe live a life worthie the Priestly function and those which the Bishop banish from hence for their faults or suspensions to the River of Januarie, presently they are there received by the Ruler, as now he did particularly to one that being a Friar come from Portugall expelled from the Order for incorrigible, and afterward hee was enabled here by the Bishop, hee was put in the visitation, because he was not shriven in three yeeres, celebrating almost every day, and this being another time condemned by the Bishop in his Court, and brought to the estate that he came in from Portugall, expelled his Order, and banished from his Bishopricke, and his life infamous and scandalous to all the Secular, the Ruler enabled him presently in the River of Januarie, (not without great scandall of the good) not onely for fellow-helper of the Curate of that Citie, but also for a Preacher. And the Prelates say they doe all this because they have no other, whom to give the Parishes unto, which are many."